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Photograph of an original painting made of the Prophet in Sept., 1842, at Nauvoo, by an artist named Rogers. (Church Hist., Vol. 5, pp. 164-165.) The Portrait is now in the possession of Frederick M. Smith, grandson of the Prophet.

Profile view of Joseph Smith, Jr.

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The Ancestry of Joseph Smith the Prophet*

By Archibald F. Bennett

The world today knows that a man owes much to his physical inheritance, and that his character is largely determined by the progenitors who contributed to his existence. "The glory of the children are their fathers," reads the motto of the Harleian Society of England.

By revelation we are taught that from them he inherits much of his spiritual character. It is written in Section 86 of the Doctrine and Covenants:

"Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers.

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God;

"Therefore your life and the Priesthood have remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of the holy prophets since the world began."

There is unanimous agreement, then, that a careful study of the life of every man should begin with an inquiry into the lives of the men and women who gave him birth.

The attempt has frequently been made to discredit our leaders by asserting that they are derived from ignorant, shiftless, and unworthy families, from the lower levels of human society from which no good thing should ever be expected to come.

It is only just to them and their ancestors to lay before the world in all fairness the real facts of their parentage and descent.

Of Joseph Smith, founder and first president of the Church of Jesus Christ of Latter-day Saints, and of his character and

*This is the first of a series of articles to be published on the ancestry of the Presidents of the Church of Jesus Christ of Latter-day Saints. The July issue will contain an account of the forefathers of President Brigham Young, and in each succeeding number will appear a similar contribution on the parentage of his successors to this high office.—*Editors.*

mission, much has been written. Three estimates are here quoted. The first is from one, not a believer in the doctrines he taught, who met and conversed with him when he was in the full vigor of mind and body.

JOSEPH SMITH AT NAUVOO

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it doubless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * *

"Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. * * *

"Pre-eminent among the stragglers by the door stood a man of commanding appearance, clad in the costume of a journeyman carpenter when about his work. He was a hearty, athletic fellow, with blue eyes standing promimently out upon his light complexion,, a long nose, and a retreating forehead. * * * This was the founder of the religion which had been preached in every quarter of the earth. * * *

"A fine-looking man is what the passerby would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. * * *

"Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at

the age of thirty-nine a power upon earth. Of the multitudinous family of Smith, * * * none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent today, and the end is not yet." (Josiah Quincy: Figures of the Past, 1883, pp. 376, 377, 380, 381, 400.)

The second quotation is from an analysis made by one of this day who is acquainted with him only through a careful study of his teachings and their results.

Robert C. Webb in a recent volume entitled, "The Real Mormonism," opens with this dedication:

"TO THE ILLUSTRIOUS MEMORY OF
JOSEPH SMITH
The 'Mormon Prophet,'

"Who, in spite of the evil character and corrupt motives attributed to him by enemies, critics and fault-finders, stands revealed to the candid student of his career as an honest man, a deep thinker, a powerful leader, and a per-eminent reformer, worthy to be classed with the great men of history, and deserving the respect and attention of honest and intelligent minds."

In an opening chapter he continues:

"The name of Joseph Smith, founder of Mormonism and professed prophet of God, is destined, doubtless, as was said to him in one of his reported visions, to 'be good and evil spoken of among all peoples.' Apart from anything that may inspire respect or evoke mistrust, moving one to admire or dislike him, he remains one of the most romantic figures in history, also, perhaps, one of the most problematical. Although born of simpleness, with only moderate educational advantages, his first appearance before the world is in the role of leader and teacher of religion, and the promulgator of a system of doctrine that is at once intelligent, logical, practical and persistent. His personality was such that it lent cogency to his teachings, and his teachings have been accepted by thousands, who still hold his name in reverence and endorse his every profession to a divine mission in the world.

"Few men have been worse hated, on the one hand, or more thoroughly beloved on the other, in all the world's history. It seems strange, indeed, that a man of inconspicuous origin and defective worldly advantages, 'a youth to fortune and to fame unknown,' should have appeared so near to our own time to play such a part, and to win such distinguished regard. To the fair-minded student of his career Joseph Smith must appear as a veritable riddle, a character not readily to be estimated at its full value, because evidently so many-sided, so versatile and so forceful. If it is difficult for any of us to understand the 'secret

of his influence,' the reason for the lofty reverence of his followers, it must be equally difficult to comprehend the superlative bitterness of his enemies, particularly if we be asked to countenance or justify the deliberate lies that they have told about him and the savage truculence with which they have opposed him and his followers.

"The personality of Joseph Smith, is described by those who knew him, as friends and sympathizers, as wonderfully magnetic and masterful. * * *

"In view of the results achieved by him, we are bound to recognize in Joseph Smith a really exceptional man, one worthy to rank far above the average of his associates in point of native abilities." (pp. 10, 14.)

The final description is by a member of his family, his nephew, a life-long believer in his teachings.

"Today, there is not another man, perhaps, who has figured in religion, whose name is so wide-spread among the nations, as that of Joseph Smith. In connection with the work of which he was the instrument in the hands of God of laying the foundation, his name is spoken of in nearly every civilized nation upon the globe, for good or for evil. Where it is spoken of for good, it is by those who have had the privilege of hearing the gospel which has come to the earth through him, and who have been sufficiently honest and humble to receive the same. * * * They speak to his praise, to his honor, and they hold his name in honorable remembrance. They revere him, and they love him, as they love no other man, because they know he was the chosen instrument in the hands of the Almighty in restoring the gospel of life and salvation unto them, of opening their understandings of the future, of lifting the veil of eternity, as it were, from before their eyes. Those who have received the principles which he promulgated know they pertain not only to their own salvation, happiness and peace, spiritual and temporal, but to the welfare, happiness, salvation and exaltation of their kindred who have died without a knowledge of the truth.

"The work in which Joseph Smith was engaged was not confined to this life alone, but it pertains as well to the life to come, and to the life that has been. In other words, it relates to those who have lived upon the earth, to those who are living, and to those who shall come after us. It is not something which relates to man only while he tabernacles in the flesh, but to the whole human family from eternity to eternity. Consequently, as I have said, Joseph Smith is held in reverence; his name is honored; tens of thousands of people thank God in their heart, and from the depths of their souls, for the knowledge the Lord has restored to the earth through him, and therefore they speak well of him and bear testimony of his worth. And this is not

confined to a village, nor to a state, nor to a nation, but extends to every nation, kindred, tongue and people where the gospel has been preached. * * *

"We are obligated to this humble servant that the Lord chose to lay the foundations of this work for the ordinances of the gospel * * * by which we may become united together as families, as kindreds, under the bonds of the new and everlasting covenant, for time and for all eternity. We are obligated to the Prophet Joseph Smith, as an instrument in the hands of the Lord, for the knowledge that we possess of the work which is necessary to be done in the house of God, for the salvation of the living and the redemption of the dead, and for the eternal union of souls who are united in this life by the power of God, under the bond of the everlasting covenant. * * *

"To me there is a sweet fascination in the contemplation of his childhood and youth. I love to contemplate the innocence, and the artless simplicity of his boyhood. It bears record that he was honest, that he was led by the Spirit of God to perform his wonderful mission. * * *

"He was much like other children; his play was like that of his companions; his thoughts, like those of most children, were innocent, and consequently he was incapable of the knavery and connivance that his enemies declared he practiced.

"Though poor, his parents were honest and good: they delighted in the truth, and it was their honest desire to live according to the best light within them. Love and good will to all found expression in their hearts and actions, and their children were imbued with like sentiments. They were firm believers in God, and trusted in his watchcare over his children. They had frequently received manifestations of his loving kindness, in dreams, visions, and inspirations, and God had healed their little ones, in answer to prayer, when they were nigh unto death.

"It was in such an atmosphere that the boy was reared. Joseph was a remarkably quiet and well-disposed child who gave his parents little or no trouble. As early as the age of eight, he gave proof that besides being thoughtful, easily governed, and of sweet and loving disposition, he possessed the foundation principles of a good character—filial affection, patience, endurance, courage. * * *

"One marked illustration of his character was his love for children. He never saw a child but he desired to take it up and bless it, and many he did so bless, taking them in his arms and upon his knee. I have myself sat upon his knee. He was so fond of children that he would go far out of his way to speak to a little one, which is to me a striking characteristic of true manhood. * * *

"As a child I knew the Prophet Joseph Smith. As a child I

have listened to him preach the gospel that God had committed to his charge and care. As a child I was familiar in his home, in his household, as I was familiar under my own father's roof. I have retained the witness that I was imbued with, as a child, and that I received from my sainted mother, the firm belief that Joseph Smith was a prophet of God; that he was inspired as no other man in his generation, or for centuries before, had been inspired. * * *

"That impression made upon me in my childhood has followed me through all the vicissitudes of more than sixty years of actual and practical experience in the mission field, throughout the nations of the world, and at home." (Pres. Joseph F. Smith: Gospel Doctrine, Chapter 25.)

To those who sacrificed that he might have life and perform his exalted mission, we owe a debt of gratitude; and it is fitting that we should perpetuate, as far as lies in our power, their names and the story of their lives, to be handed down to an appreciative posterity.

The Family of Joseph Smith

1. Joseph Smith, son of *Joseph Smith* and *Lucy Mack,* was born 23 December, 1805, at Sharon, Windsor Co., Vt. He was killed by a mob, 27 June, 1844, at Carthage, Hancock Co., Illinois. He married 18 January, 1827, at South Bainbridge, Chenango Co., N. Y., Emma Hale, dau. of Isaac Hale and Elizabeth Lewis, born 10 July, 1804, at Harmony, Susquehanna, Pa., and died 30 April, 1879, at Nauvoo, Hancock Co., Illinois.

Children:

Joseph, b. 6 Nov., 1832, Kirtland, Lake Co., Ohio; d. 10 Dec., 1914. He married 1st, Emeline Griswold; md. 2nd, Bertha Madison; md. 3rd, Ada Rachel Clark.

Frederick Granger Williams, b. 20 June, 1836, Kirtland, Lake Co., Ohio; d. 13 Apr., 1862; md. Annie Mariah Jones.

Alexander Hale, b. 2 June, 1838, Far West, Mo.; d. 11 Aug., 1902; md. Elizabeth Agnes Kendall.

Don Carlos, b. 13 June, 1840; d. 15 Aug., 1841.

David Hyrum, b. 18 Nov., 1844, Nauvoo, Hancock Co., Ill.; d. 29 Aug., 1904; md. Clara C. Hartshorn.

Joseph Smith, son of *Joseph Smith* and *Emma Hale*, was born 6 Nov., 1832, at Kirtland, Lake Co., Ohio, and died 10 Dec., 1914. He. md. 1st, 22 Oct., 1856, *Emeline Griswold,* dau. of Elias Griswold and Lucinda. She was born 12 Mar., 1838, at Kane, Greene Co., Ill., and died 25 Mar., 1869, at Plano, Ill. He md. 2nd, 12 Nov., 1869, *Bertha Madison,* dau. of Mads Madison and Mary Thomason, born 16 July, 1843, at Mission, LaSalle Co., Ill., and died 19 Oct., 1893, at Lamoni, Iowa. He md. 3rd, 12 Jan., 1898,

Ada Rachel Clark, dau., of Alexander Clark and Mary Middleton, born 23 July, 1870 and died 20 Oct., 1915.

Children by first wife: (Emeline Griswold)

Emma Josepha, b. 28 July, 1857, Nauvoo, Hancock Co., Ill.
Evelyn Rebecca, b. 25 Jan., 1859, Nauvoo, Hancock Co., Ill.; d. 30 Sept., 1859.
Carrie Lucinda, b. 15 Sept., 1861, Nauvoo, Hancock Co., Ill.
Zaide Viola, b. 25 Apr., 1863, Nauvoo, Hancock Co., Ill.; d. 8 Jan., 1891.
Joseph Arthur, b. 12 Aug., 1865, Nauvoo, Hancock Co., Ill.; d. 12 Mar., 1866.

Children by second wife: (Bertha Madison)

David Carlos, b. 14 Aug., 1870, Plano, Ill.; d. 24 Jan., 1886.
Mary Audentia, b. 23 Mar., 1872, Plano, Ill.
Frederick Madison, b. 21 Jan., 1874, Plano, Ill.
Israel Alexander, b. 2 Feb., 1876, Plano, Ill.
Kenneth, b. Oct., 1877, Plano, Ill.; d. Oct., 1877.
Bertha Azuba, b. 15 Oct., 1878, Plano, Ill.; d. 14 Oct., 1884.
Hale Washington, b. 22 Feb., 1881, Plano, Ill.
Blossom, b. 1 May, 1883, Lamoni, Decatur Co., Ia.; d. 1 May, 1883.
Lucy Yeteva, b. 11 Dec., 1884, Lamoni, Decatur Co., Ia.

Children by third wife: (Ada Rachel Clark)

Richard Clark, b. 26 Dec., 1898, Lamoni, Decatur Co., Ia.
William Wallace, b. 18 Nov., 1901, Lamoni, Decatur Co., Ia.
Reginald Archer, b. 8 Jan., 1903, Lamoni, Decatur Co., Ia.

Frederick Granger Williams Smith, son of *Joseph Smith* and *Emma Hale,* was born 20 June, 1836, at Kirtland, Lake Co., Ohio, and died 13 April, 1862. He married in 1857 *Annie Mariah Jones,* dau. of William Jones and Allice Anderson, born 7 April, 1841, Stubenville, Jefferson Co., Ohio, and died 11 Oct., 1901.

Child:

Alice Fredericka, b. 27 Nov., 1858, Nauvoo, Hancock Co., Ill.

Alexander Hale Smith, son of *Joseph Smith* and *Emma Hale,* was born 2 June, 1838, Far West, Caldwell Co., Mo., and died 11 Aug., 1902. He married, 23 June, 1861, *Elizabeth Agnes Kendall,* dau. of John Kendall and Elizabeth Milliken, born 16 June, 1843, at Maryport, England, and died 7 June, 1919, at Lamoni, Iowa.

Children:

Frederick Alexander, b 19 Jan., 1862, Sonora, Ohio.
Vida Elizabeth, b. 16 Jan., 1865, Nauvoo, Hancock Co., Ill.
Ina Inez, b. 27 Nov., 1866, Nauvoo, Hancock Co., Ill.
Emma Bell, b. 17 Mar., 1869, Plano, Ill.
Don Alvin, b. 17 May, 1871, Nauvoo, Hancock Co., Ill.; d. 8 Sept., 1904.
Eva Grace, b. 1 Mar., 1874, Nauvoo, Hancock Co., Ill.; d. 26 Mar., 1893.
Joseph George, b. 7 May, 1877, nr. Andover, Mo.
Arthur Marion, b. 8 Feb., 1880, Colfax Tp., Mo.
Coral Cecil Rebekah, b. 29 Oct., 1882, Independence, Mo.

David Hyrum Smith, son of *Joseph Smith* and *Emma Hale,* was born 18 Nov., 1844, at Nauvoo, Hancock Co., Ill., and died 29 Aug., 1904. He married, 10 May, 1870, *Clara C. Hartshorn,* dau. of William Hartshorn and Charlotte Eastman, born 18 May, 1851, at Longhollow, Wis.

Child:

Elbert Aorine, b. 8 Mar., 1871, Nauvoo, Hancock Co., Ill.

I. Ancestry of Joseph Smith, Sr.

*2. Joseph Smith, Sr., father of the prophet, was the son of Asael Smith and Mary Duty, and was born at Tposfield, Essex Co., Mass., 12 July, 1771. He removed with his parents to Tunbridge, Vermont. He became the owner of a good farm and engaged in tilling the soil.

"It was here he met Lucy Mack (3), daughter of Solomon Mack, of Gilsum, who later became his wife. She was visiting in Tunbridge with her brother Stephen, who at that time was a resident of Tunbridge. Joseph Smith, after his marriage, continued to reside in Tunbridge for about six years. In 1802 he rented his farm and moved to Randolph, to engage in the mercantile business. Later he sold his farm in Tunbridge and moved to Royalton, then to Sharon, Windsor County, where their son Joseph (1), was born, Dec. 23, 1805. In 1811 the Smith family moved from Vermont to Lebanon, New Hampshire, just over the border line, where they intended to settle down and began to contemplate, with joy and satisfaction the prosperity which had attended their exertions. They were desirous, as most parents are, to provide comfortably for their children and give them the advantages of an education. Of this desire the mother writes:

"'As our children had, in a great measure, been debarred from the privilege of schools, we began to make every arrangement to attend to this important duty. We established our second son, Hyrum, in an academy at Hanover; and the rest, that were of sufficient age, we were sending to a common school that was quite convenient; meanwhile myself and companion were doing all that our abilities would admit of for the future welfare and advantage of the family; and were greatly blessed in our labors.'

"These desires, however, were rudely shattered, for an epidemic of typhus fever passed over the land and all the Smith children were sorely afflicted. * * *

"Continued sickness pursued the family for a year; this, together with three successive years of crop failure, placed the family in rather straitened circumstances. So discouraged did they become that the decision was reached to move to the milder

*Numbers refer to the order of names on the Prophet's ancestral pedigree chart.

Birthplace of Joseph Smith, Sr., at Topsfield, Mass. This house was built in 1690, and was occupied by the Smith family for many years. Asael Smith lived here until his removal to New Hampshire.

Home of Joseph Smith, Sr., at Tunbridge, Vermont, and the birthplace of Hyrum Smith, the Patriarch, who was born, 9 Feb. in a room of the house irdicated by the arrow.

Monument erected in Pine Grove Cemetery, oldest burying-ground in Topsfield, by George A. Smith and other descendents of Robert Smith in Utah, 1873.

Beside the monument is Julina Smith, 6th great-grandaughter of Robert Smith, the emigrant from England. Her lineage through Priscilla Gould is:

Julina[15] Smith, Joseph Fielding[14] Smith, Pres. Joseph F.[13] Smith, Hyrum[12] Smith, Joseph[11] Smith Sr., Asael[10] Smith, Priscilla[9] Gould, Zaccheus[8], John[7], Zaccheus[6], Richard[5], Richard[4], Thomas[3], Richard[2], Thomas[1].

climate and more fertile region of western New York, where there would be a better opportunity to retrieve their fortunes.

"As soon as arrangments could be made and obligations settled, Joseph Smith and family moved to Palmyra, New York, a distance of about three hundred miles from their home in New Hampshire. The members of the family now counseled together relative to the course they should adopt. It was finally decided to purchase about one hundred acres of land, situated about two miles south of Palmyra on the border of Manchester township. It should be remembered that western New York, at that time, was sparsely settled. Ohio, Michigan and Illinois were still largely in a state of wilderness, and beyond the great 'Father of Waters' lay a vast country scarcely known.

"At the time of the removal to Palmyra, two of the boys, Alvin and Hyrum, were able to be of material assistance in making their new home. With their father they set to work clearing the newly acquired land from a heavy growth of timber, a condition which generally prevailed in that country one hundred years ago. During the first year they cleared about thirty acres,—no small task in itself—besides engaging in a day's labor now and again, as opportunity afforded, in order to raise means to meet their obligations. Thus, during the first year, they were able to meet most of their first payment on the land, which during that year was not in a condition to be farmed. The mother, through her untiring industry, took upon herself the task to provide the household necessities, which she did through the sale of hand-painted oil-cloth table covers, a work in which she was quite skilled, and in which she met with fair success.

"About four years after the arrival of the Smith family in Palmyra, they moved to the farm where they built a four-room log house, which was later increased by the addition of sleeping rooms on the rear. It was while living in this house that Joseph received his glorious visions. The building of a more commodious home was contemplated under the direction of Alvin, the oldest son, who much desired to see his parents comfortably located. 'I am going to have,' he said, ' a nice, pleasant room for father and mother to sit in, and everything arranged for their comfort, and they shall not work any more as they have done.' This was indeed a noble thought and desire, for his parents had toiled and labored much in the midst of trials and tribulations that had reduced them to a state of poverty.

"Alvin did not live to realize the blessing thus contemplated and to see the fulfilment of his dreams. The frame of the new house was raised and the necessary material procured to complete the structure in the fall of 1824; but in November of that year Alvin was stricken. He died on the 19th day of that month in the twenty-seventh year of his age. He lived to know of the

visitation of the Father and the Son, and of the coming of Moroni, and was convinced that these things were true. He died with a prayer on his lips for his younger brother Joseph, and admonished him to be true to the great work entrusted to his care. Alvin is spoken of as a 'youth of singular goodness and disposition, kind and amiable.'" (Essen. Church History, pp. 32-40.)

Joseph Smith, Sr., accepted the mission of his son. He became one of the Eight Witnesses to the Book of Mormon. He and his wife were baptized soon after the organization of the Church.

"About this time Joseph Smith, Sen., and his youngest son, Don Carlos, departed on a similar (missionary) journey to Potsdam, N. Y. Potsdam was the home of Asael Smith, father of Joseph Smith, Sen., and several of his children. * * * His father Asael accepted the truth of the everlasting Gospel, as also did most of his children." (Essen. Church History, p. 104.)

On 18 Dec., 1833, he was ordained presiding patriarch of the Church. He continued with the Church faithfully during all its vicissitudes, until his death.

"Death of Patriarch Joseph Smith.—Another victim of Missouri persecution was the Patriarch Joseph Smith, who died in Nauvoo, Sept. 14, 1840. He was the first person who received the Prophet's testimony after the appearance of the angel, and was always true to the mission of his son. He moved to Kirtland in 1831, where he was ordained patriarch and an assistant counselor to the prophet in the presidency of the High Priesthood, December 18, 1833. He served as a member of the first high council in 1834. During the persecutions in Kirtland, in 1837, he was made a prisoner by the apostate enemies of the Church, but gained his liberty and made his way to Far West in 1838. From here he was again driven by enemies under the exterminating order of the infamous Lilburn W. Boggs. In midwinter he made his way to Quincy, and later in the spring of 1839, to Commerce, where he made his home. He was six feet two inches tall, and well proportioned. His ordinary weight was about two hundred pounds. He was a very strong, active man, but the exposure he suffered during the expulsion from Missouri, brought on consumption, from which he died. His funeral services were held September 15, 1840, Elder Robert B. Thompson delivering the discourse." (Ibid, p. 297.)

Children of Joseph Smith and Lucy Mack:

"Their first child died soon after it was born and was not named among the living."

Alvin, b. 11 Feb., 1798, Tunbridge, Vermont; d. 19 Nov., 1824.

Hyrum, b. 9 Feb., 1800, Tunbridge, Vermont; md. 1st, Jerusha Barden, 2 Nov., 1826; md. 2nd, Mary Fielding, 1837; d. 27 June, 1844.

Sophronia, b. 16 May, 1803, Tunbridge, Vermont; md. 2 Dec., 1827, Calvin Stoddard.

Monument erected at the birthplace of Joseph Smtih at Sharon, Windsor Co., Vermont, and dedicated Dec. 23, 1905, the hundredth anniversary of his birth.

Joseph Smith Memorial Cottage and Monument at Sharon, Vermont.

(1) JOSEPH, b. 23 Dec., 1805, Sharon, Windsor Co., Vt.; md. 18 Jan., 1827, EMMA HALE; d. 27 June, 1844.

Samuel Harrison, b. 13 March, 1808, Tunbridge, Orange Co., Vt.; md. 1st, Mary Bailey, 13 Aug., 1834; md. 2nd, Levira Clark; d. 30 July, 1844.

Ephraim, b. 13 March, 1810, Royalton, Vt.; d. 24 March, 1810.

William, b. 13 March, 1811, Royalton, Vt.; md. 14 Feb., 1833, Caroline Grant; d. 13 Nov., 1894.

Catherine, b. 28 July, 1812, Lebanon, N. H.; md. 8 Jan., 1831, Wilkins J. Salisbury; d. 1 Feb., 1900.

Don Carlos, b. 25 March, 1816; md. 30 July, 1835, Agnes Coolbrith; d. 7 Aug., 1841.

Lucy, b. 18 July, 1821; md. 4 June, 1840, Arthur Miliken.

4. ASAEL SMITH, father of Joseph Smith, Sr., and paternal grandfather of Joseph the Prophet, was born in Topsfield, Essex Co., Mass., 7 March, 1744. He was the son of Samuel Smith, Jr., and Priscilla Gould. His mother died on Sept. 25, of the same year, and he was reared by a stepmother, Priscilla, daughter of Joseph Gould and Priscilla Perkins. He remained in Topsfield until 12 Feb., 1767, when he was married to "MARY DUTY (5), of Wendham (Windham), N. H." (Topsfield Vit. Rec., p. 186.) In a record kept by Asael Smith, himself, the event is recorded as, "Asael was married Feb. 12th, 1767, to Mary Duty, Daughter of Moses and Mary Duty of Rowley." Mary Duty was born in Rowley. Her mother was Mary Palmer.

While living in Topsfield, their son, Joseph, was born, who was later to become the father of the prophet.

Shortly after, about the year 1772, Asael moved to Windham, New Hampshire, where the parents of his wife were then living. Subsequently he moved to Dunbarton, then to Derryfield.

"During the Revolution he followed the example of his worthy father and cast in his lot on the side of the patriots, serving in the American army during the war. After the death of his father, in 1785, Asael returned to Topsfield again to make his home on the paternal estate. He lived in the old home about one mile north of the town, where a number of his children were born. * * * It is doubtful if Asael would have again left the place had he not aroused the prejudices of his neighbors. He was a man of very liberal views, with thoughts in advance of his time. He was noted for having opinions of his own which he would not yield to bigotry nor opposition. * * * He held to the truth that in America, all men should have free and equal religious liberty. It is commonly reported in the family that he brought the ill-will of his neighbors upon his head because of his too liberal religious views. It is well known that he was open and explicit and always expressed his honest opinions whether they were in accord with prevailing views or not." (Topsfield Historical Collections, VIII, p. 89.)

In the spring of 1791 he moved again to New Hampshire, later making his home in Tunbridge, Vermont.

On April 10, 1799, he wrote some words of guidance for his wife and children. The original copy is still preserved, and in possession of Edith A. Smith, genealogist of the Smith family. Excerpts from it furnish first-hand testimony of his character and ideals.

"A few words of advice which I leave to you, my dear wife and children, whom I expect ere long to leave:

" * * * And first to you, my dear wife, I do with all the strength and power that is in me, thank you for your kindness and faithfulness to me, beseeching God who is the husband of the widow, to take care of you and not leave you nor forsake you, or never suffer you to leave nor forsake Him, nor His ways. Put your whole trust solely in Him, He never did nor never will forsake any that trusted in Him. One thing, however, I would add, if you should marry again, remember what I have undergone by a stepmother, and not estrange your husband from his own children or kindred. * * *

"And now my dear children let me pour out my heart to you and speak first to you of immortality in your souls. Trifle not in this point; the soul is immortal; you have to deal with an infinite Majesty; you go upon life and death; therefore in this point be serious. * * * And as to religion, I would not wish to point out any particular form to you; but first I would wish you to search the scriptures and consult sound reason and see if they (which I take to be two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme. * * * Do all to your God as to your father, for His love is ten thousand times greater towards you than ever any earthly father's could be to his offspring.

"Do not talk and make a noise to get the name of forward men, but do the thing and do it in a way that is fair and honest, which you can live and die by and rise and reign by; therefore, my children, do more than you talk of, in point of religion; satisfy your own consciences in what you do. * * *

"As to Your Marriages—I do not think it worth while to say much about them, for I believe God hath created the persons for each other and that nature will find its own.

"But for Your Children—Make it your chiefest work to bring them up in the ways of virtue that they may be useful in their generation. Give them if possible a good education; if nature hath made no difference do you make none in your affections, countenances nor portions. * * *

"Wherefore, my dear children, I pray, beseech, and adjure you by all the relations and dearness that hath ever been betwixt

us and by the heart-rending pangs of a dying father whose soul hath been ever bound in the bundle of life with yours, that you know one another. Visit as you may each other. Comfort, counsel, relieve, succor, help and admonish one another; and while your mother lives, meet her, if possible, once every year."

"Asael was devotedly attached to his wife, his life-long companion, who survived him. The latter years of his life were spent at the home of his son Silas in Stockholm, St. Lawrence County, New York, where he died October 31, 1830, over 86 years of age. In stature he was tall, his body was well proportioned and powerful and he was capable of handling with ease two ordinary men." (Joseph Fielding Smith: Asahel Smith of Topsfield, in Tops. Hist. Coll., VIII, p. 96.)

The following entries were made in the Prophet Joseph Smith's Journal (Hist. of Church, vol. II, pp. 442-3); under date of 1836:

"*May* 16—My cousin, Elias Smith, arrived from St. Lawrence County, New York, with the information that his father and family, and Uncle Silas and family, were on their way to Kirtland, and that my grandmother (Mary Duty Smith, wife of Asael Smith) was at Fairport.

"*May* 17—I went in company with my brother Hyrum, in a carriage to Fairport, and brought home my grandmother, Mary Smith, aged ninety-three years. She had not been baptized, on account of the opposition of Jesse Smith, her eldest son, who has always been an enemy to the work. She had come five hundred miles to see her children, and knew all of us she had ever seen. She was much pleased at being introduced to her great grand-children, and expressed much pleasure and gratifiication on seeing me.

"My grandfather, Asael Smith, long ago predicted that there would be a prophet raised up in his family, and my grandfather was fully satisfied that it was fulfilled in me. My grandfather Asael died in East Stockholm, St. Lawrence County, New York, after having the Book of Mormon, and read it nearly through; and he declared that I was the very prophet that he had long known would come in his family.

"On the 18th, my Uncle Silas Smith and family arrived from the east. My father, three of his brothers, and their mother, met the first time for many years. It was a happy day, for we had long prayed to see our grandmother and uncles in the Church.

"On May 27, after a few day's visit with her children, which she enjoyed extremely well, my grandmother fell asleep without sickness, pain or regret. She breathed her last about sunset, and was buried in the burial ground near the temple. * * * At the death of my grandfather (October 31, 1830), who had kept

a record, there were one hundred and ten children, grandchildren and great-grandchildren."

The prophet's father, Joseph Smith, Sr., carried the gospel message to his own father and brothers, soon after the organization of the Church in 1830. Three of his brothers were baptized into the Church, Asahel, Silas and John, two of them later becoming presiding patriarchs.

The patriotism of Asael Smith runs strong in his descendants. Of his sons, "Jesse, Joseph, Sr., Asahel, Silas and John, father and uncles of the prophet, there were 85 young men descendants who entered the World War:

"Jesse (the eldest uncle) had 8 descendants in the World War.

"Joseph, Sr., (the Prophet's father) had 23 descendants in the World War.

"Asahel had 16 descendants in the World War.

"Silas had 28 descendants in the World War.

"John had 10 descendants in the World War." (*Juvenile Instructor,* Oct., 1926.)

Children of Asael Smith and Mary Duty:

Jesse, b. 20 April, 1768, Topsfield, Mass.; md. 20 Jan., 1792, Hannah Peabody; d. Stockholm, N. Y., aged over 80 years.
Priscilla, b. 21 Oct., 1769, Topsfield; md. 24 Aug., 1796, John C. Waller;
(2) JOSEPH, b. 12 July, 1771, Topsfield; md. 24 Jan., 1796, LUCY MACK (3); d. 14 Sept., 1840.
Asael (*Asahel*), b. 21 May, 1773, Windham, Rockingham Co., N. H.; md. 21 March, 1802, Elizabeth Schellenger; d. 21 July, 1848.
Mary, b. 4 June, 1775, ; md. 22 Dec., 1796, Isaac Pierce; d.
Samuel, b. 15 Sept., 1777; md. Feb., 1816, Frances Wilcox; d. 1 April, 1830.
Silas, b. 1 Oct., 1779; md. 1st, 29 Jan., 1806, Ruth Stevens; md. 2nd, Mary Aikens, 4 Mar., 1828; d. 13 Sept. 1839.
John, b. 16 July, 1781, Derryfield (Manchester), Rockingham Co., N. H.; md. 11 Sept., 1815, Clarissa Lyman; d. 23 May, 1854.
Susanna, b. 18 May, 1783.
Stephen, b. 23 April, 1785; d. 25 July, 1802.
Sarah, b. 16 May, 1789; md. Joseph Sanford, 15 Oct., 1809; d. 27 May, 1824.

8. SAMUEL SMITH, JR., was the paternal great-grandfather of the Prophet. He was born 26 Jan., 1714, at Topsfield, Mass., the son of Samuel Smith and Rebecca Curtis.

"He was one of the most prominent citizens of Topsfield. The greater part of his life was spent in the service of the people." He was at various times grand juryman, road supervisor, assessor and selectman, moderator, representative to the General Court (House of Representatives) for four terms, town clerk, member of the committee of safety 1779-1785, and delegate to the Provincial Congress at Concord in 1774 and 1775.

He served in the Revolution, his record being: "Samuel

Smith. Private Capt. Benjamin Gould's Co., Col. Wade's regt.; entered service July 6, 1780; discharged Oct. 10, 1780; service 3 mos. 17 days, including 12 days (240 miles) travel home; regiment raised in Essex Co. to reinforce the Continental Army for 3 months. Roll dated Topsfield." (Mass. Soldiers and Sailors in the Revolutionary War, vol. XIV, p. 537.)

"He was known as Captain Samuel Smith, receiving his military title during service in the militia of Massachusetts. He married PRISCILLA (9), daughter of Zacheus Gould of Topsfield. They had five children, two sons and three daughters. The mother died shortly after the birth of her youngest child, and Samuel married a cousin of his first wife who bore the same name. He died November 22, 1788, leaving an estate valued at more than 544 pounds sterling. The Salem Gazette of November 22, 1785, made mention of him in the following words:

"Died.—At Topsfield, on Monday, the 14th instant, Samuel Smith, Esq. So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the General Court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a streuous advocate for the doctrine of Christianity."

"The memory of the Just be blessed." (Essen. Church History, p. 26.)

The above Samuel Smith kept a record subscribed: "Sam'l Smith, his Book of Records, etc., etc." In it he records the record of his father's family, the marriages of his brothers and sisters, and the record of his own children, as follows:

"SAM'L SMITH, son of Sam'l and Rebecca Smith was married to PRISCILLA GOULD, daughter of Zacheus Gould on the 27th of May, 1734."

Children: (born at Topsfield)

Priscilla, b. 26 Sept., 1735; md. 15 Sept., 1755, Jacob Kimball; d. 7 Dec., 1792.
Samuel, b. 2 Oct., 1737; md. 2 Jan., 1760, Rebecca Towne.
Vashti, b. 5 Oct., 1739; md. 1st, 15 Sept., 1763, Solomon Curtis; md. 13 July, 1767, Jacob Hobbs.
Susanna, b. 24 Jan., 1742; md. 13 May, 1766, Isaac Hobbs.
(4) ASAEL, b. 7 March, 1744; md. 12 Feb., 1767, MARY DUTY (5); d. 31 Oct., 1830.

"Sept. 25, 1744, my wife departed this life aged thirty-seven years, one month and twenty-one days.

"Oct. 8th, 1745; then was I married a 2nd time to Priscilla Gould, daughter of Joseph Gould (and Priscilla Perkins)." She was born 6 April, 1714; d. 28 June, 1797.

There were no children by the second marriage.

The death of Captain Samuel Smith is recorded by his youngest child, Asael:

"Sam'l departed this life Nov. 14th, 1785, aged seventy-one years, nine months and twenty days."

16. SAMUEL SMITH, SR., paternal 2nd great-grandfather of Joseph Smith, was the son of Robert Smith and Mary French. Of him Asael Smith wrote: "My grandfather, Mr. Samuel Smith, was the son of Mr. Robert Smith who came from old England and he was born in Topsfield, (Boxford), January 26th, 1666; was married to REBECCA CURTIS (17), on the 25th of Jan., 1707." She was the daughter of John Curtis and Mary Looke, and was born at Topsfield, 20 Jan., 1688.

Their son Samuel, Jr., records their deaths, thus:

"My father departed this life July 12th, 1748, aged eighty-two years, five months, and seventeen days.

"My mother departed this life March 2nd, 1753, aged 65 years and about two months."

Samuel Smith, Sr., was appointed executor of his father's estate, and later sole administrator of it. After the division of the estate he moved from Boxford to Topsfield and became an influential member of society, holding several offices of trust.

Children of Samuel and Rebecca: (born in Topsfield)

Phebe, b. 8 Jan., 1708; md. 27 March, 1733, Stephen Averel.
Mary, b. 14 Aug., 1711; md. 29 May, 1732, Amos Towne.
(8) SAMUEL, b. 26 Jan., 1714; md. 1st, 27 May, 1734, PRISCILLA GOULD (9); md. 2nd, 8 Oct., 1745, Priscilla Gould, cousin to his first wife; d. 14 Nov., 1785.
Rebecca, b. 1 Oct., 1715; md. 17 June, 1740, John Balch.
Elizabeth, b. 8 July, 1718; md. 17 Apr., 1740, Eliezer Gould; d. 27 Mar., 1753.
Hephzibah, b. 12 May, 1722; md. 11 July, 1745, William Gallop; d. 15 Nov., 1774.
Robert, b. 25 Apr., 1724; md. 28 Feb., 1744, Susannah Gould.
Susanna, b. 2 May, 1726; d. 5 May, 1741.
Hannah, b. 5 April, 1729; md. John Peabody; d. 17 Aug., 1764.

32. ROBERT SMITH, 3rd great-grandfather of Joseph Smith, Jr., on the paternal line, was born probably at or near Boston in Lincolnshire, England, about the year 1626. At a trial in Ipswich, 27 March, 1655, Robert Smith testified that he came to New England in the same ship with Mr. John Whittingham, they coming from Boston in Lincolnshire, sailing in May, 1638, from London. This Mr. Whittingham owned an estate at Southerton (now Sutterton), about 4 miles from Boston, Lincs., Eng. He brought with him a number of boys who were to serve him as indentured servants for ten years, as payment for their passage to America.

His age is shown by this excerpt from the Court Records of Essex County:

"Robert Smith, aged about thirty-three years, deposed that he lived with Simon Tutle's mother, Mrs. Tutle, about eight or nine years before. Sworn in court at Ipswich, Mar. 29, 1659." Essex Ct., Rec. II, p. 141.

He evidently served out his period of ten years, and then in 1648 he became a citizen of Ipswich, Mass. For some time he worked for the Tuttle family. "Beginning life in the new world in a humble way he gradually won the esteem of his neighbors, and through his industry and integrity was able to gather around him some of the comforts of life."

He was married before March 26, 1656, for on that date, Mary the wife of Robert Smith testified in Ipswich Court (Vol. I, p. 416.) His wife was MARY FRENCH (33), daughter of Thomas and Mary French of Ipswich. She was probably born at Boston, 2 March, 1635.

In 1661, they moved to Rowley Village, later organized as Boxford, and he purchased 208 acres of land. He served at various times as member of the trial jury, and of the Grand Jury. He and his family worshiped at the Topsfield Church. "Robert was known among his neighbors as a quiet, unassuming man, devoted to the welfare of the settlement. His family was reared in the prevailing religious teachings of Puritan communities, and in a strict knowledge of the scriptures.

Robert Smith died at Boxford, 30 Aug., 1693; leaving an estate worth 187 pounds, 7 s. 3 d. In his will dated 7 August, 1693, proved 26 Sept., 1693, he mentions his "loving wife Mary," and sons Samuel, Ephraim, Jacob and Thomas. Of the latter he wrote, " * * * my son Thomas Smith did leave me as soone as he was abell to doe anything and went and lifed with his grandffather ffrainch and never come to mee to helpe mee in my old age." He mentions further his daughters Mary Townes, Phebe Townes, Emey Townes, and Meriah Smith (the only daughter then unmarried.)

He appointed his wife and his son Samuel to be executors. On Oct. 6, 1 698, Mary Smith, widow, and Thomas Smith and Ephraim Smith the two eldest brothers disclaimed their right of administration and prayed that it might be granted to Sam'l Smith the third son of the deceased.

Children:

Thomas, b. abt. 1657, Ipswich, Mass.; md. Martha (Knowlton?); d. 25 Feb., 1726.

Mary, b. 28 Oct., 1658, Ipswich; md. John Towne, 2 Feb., 1680.

Phebe, b. 26 Aug., 1661, Rowley Village (Boxford), Mass.; md. 24 June, 1684, Jacob Towne.

Ephraim, b. 29 Oct., 1663, Rowley Village; md. 6 Sept., 1694, Mary Ramsdell.

(16) SAMUEL, b. 26 Jan., 1666, Rowley Village; md. 25 Jan., 1707; REBECCA CURTIS; d. 12 July, 1748.

Amye, (*alias Ruhama*), b. 16 Aug., 1668, Rowley Village; md. 10 Aug., 1687, Joseph Towne; d. 22 Feb., 1756.
Sarah, b. 25 June, 1670, Rowley Village; d. 28 Aug., 1673.
Nathaniel, b. 7 Sept., 1672, Rowley Village; living Aug., 1693; md Rebecca Symonds.
Jacob, b. 29 Jan., 1675, Rowley Village.
Mariah, b. 18 Dec., 1677, Rowley Village; md. 11 Feb., 1701, Peter Shumway.

33. Mary French

66. Thomas French, father of Mary French, wife of Robert Smith, and therefore 4th great-grandfather of the Prophet, is first heard of in Boston, in the year 1631. At Boston he had a daughter Mary baptized 23 Sept., 1632, at the First Church. This child probably died soon after, for another Mary, daughter of Thomas French, was baptized at this Church, 2 March, 1635. This is probably the Mary who later became the wife of Robert Smith. Thomas French became a freeman of Boston, 6 Nov., 1632. Under date of 27 January, 1639, he was dismissed from the First Church of Boston to the church at Ipswich. He is shown as a resident of Ipswich in 1639, being then called Thomas French, Jr.

It is believed that he may have come in the "Lion" from England with John Winthrop, Jr., son of the Governor, for his name appears on the list of members of the First Church of Boston, between those of young Winthrop and his wife Martha. (Savage II, p. 208.) In a letter to John Winthrop, Jr., John Bluette (who had been steward of Groton Manor, of which Gov. Winthrop was lord under date of Groton, Suffolk, March 4, 1632-3, sends "My loving commendation to * * * my schollars *Thomas French* and John Clarke." (N. E. Reg. 47, p. 362.) There was a French family in Suffolk at that period.

Ensign Thomas French, made his will at Ipswich, 3 August, 1680. In it he mentions "Mary, my beloved wife," called the mother of his children; and his sons Thomas, John, Samuel, and Ephraim, and his daughter Mary Smith (33). He died 8 August, 1680. His will was proved in Ipswich Court, 28 Sept., 1680, by Mary French and Samuel French, and the inventory of his estate was attested the same day by Thomas French, executor. (Essex Probate Records, III, pp. 379-382.)

The widow of Ensign Thomas French died at Ipswich, Mass., 6 May, 1681. (Ips. V. R.)

Children:

Thomas, b. abt. 1629.
Samuel, b. abt. 1630.
Mary, chr. 23 Sept., 1632, Boston, Mass., prob. d. young.
(33) Mary, chr. 2 Mar., 1635, Boston, Mass., prob. md. before 26 March, 1656, Robert Smith (32).
Ephraim, b. abt. 1637.
John, b. abt. 1639; md. Phebe Keyes; d. prob. 5 March, 1706.

17. Rebecca Curtis, and
19. Elizabeth Curtis.

34. John Curtis, 3rd great-grandfather of Joseph Smith, was the son of Zaccheus Curtis and his second wife, Joan ..... He was married, 4 Dec., 1672, at Topsfield, to Mary Looke (35).

Their children, born at Topsfield:

John, b. 11 Oct., 1673, Topsfield, Essex Co., Mass.; d. 23 Feb., 1733; md. 1st, 15 Apr., 1695, Priscilla Gould; md. 2nd, Joanna .....
Sarah, b. 17 Mar., 1676, Topsfield, Essex Co., Mass.; md. 12 May, 1696, Samuel Smith of Salem.
Mary, b. 27 Dec., 1677, Topsfield, Essex Co., Mass.
(19) Elizabeth, b. 15 Dec., 1679, Topsfield, Essex Co., Mass.; d. 21 June, 1740; md. 21 Jan., 1702, Zaccheus Gould (18).
Thomas, b. 2 Dec., 1681, Topsfield, Essex Co., Mass.; md. 16 Oct., 1706, Phebe Gould.
Hannah, b. 12 Jan., 1685, Topsfield, Essex Co., Mass.; d. 25 Feb., 1712; md. 2 Feb., 1709, John Gould.
(17) Rebecca, b. 20 Jan., 1688, Topsfield, Essex Co., Mass.; d. 2 Mar., 1753; md. 25 Jan., 1708, Samuel Smith (16).
Phoebe, bap. 2 Mar., 1690, Topsfield, Essex Co., Mass.; md. 31 Dec., 1713, Nathan Towne.
Ephraim, bapt. 28 Aug., 1692, Topsfield, Essex Co., Mass.
Hepsibah, b. 28 Nov., 1694, Topsfield, Essex, Mass.; md. 12 Jan., 1726, Dr. Daniel Felch.
Ephraim, bapt. 26 July, 1696, Topsfield, Essex Co., Mass.
Samuel, b. 31 May, 1698, Topsfield, Essex Co., Mass.; md. 15 June, 1729, Hannah Dodge.

68. Zaccheus Curtis, the Prophet's 4th great-grandfather, was a resident of Downton, Wilts., Eng., before he emigrated to America. He was born abt. 1619, for he was aged about 53 years on March 20, 1672. He was of Salem, Mass., in 1647; he removed from Reading to Gloucester in 1658, (Essex C. R., II, p. 131). There was born "Mary, daughter of Zacheus and Jane Curtis, 12 May, 1659." He married, 1st, Grace Corwithin; 2nd, Joan.

Children:

Zaccheus, b. abt. 1653; md. 4 Dec., 1673, Mary Blake.
(34) John, md. 4 Dec., 1672, at Topsfield, Mary Looke (35).
Ephraim,
Abigail,
Sarah,
Mary, b 12 May, 1659, Goucester, Mass.

35. Mary Looke

Thomas Looke, of Lynn, Mass., and his wife Sarah, were the parents of Mary Looke, wife of John Curtis. They were the 4th great-grandparents of the Prophet. Their ancestry is unknown at present. "Sara, wife of Thomas Looke died 30 June, 1666." (Lynn, Mass., V. R., II, p. 529.)

Children:

Thomas, b. June, 1646; lived for a time at Nantucket; md. Elizabeth Bunker; removed to Vineyard after 1680.
Sarah, b. 12 March, 1649.
Jonathan, b. July, 1651; md. Mary Curtis, 19 Nov., 1678 at Topsfield; he resided at Rowley, Mass.
35. MARY, b. July, 1654; md. JOHN CURTIS (34) of Topsfield, 4 Dec., 1672.
Elizabeth, b. May, 1656.

9. PRISCILLA GOULD*

(18) ZACCHEUS GOULD, 2nd great-grandfather of Joseph Smith, was the son of John Gould and Sarah Baker. He was born at Topsfield, 26 March, 1672; married 21 Jan., 1702 ELIZABETH CURTIS (19), daughter of John Curtis and Mary Looke. She was born 15 Dec., 1679, and d. 21 June, 1740. He was selectman for many years. He died 29 April, 1739.

Children:

Elizabeth, b. 13 Feb., 1703; md. Edmund Towne, 29 Mar., 1733; d. 17 Sept., 1742.
Mary, b. 11 Mar. 1705; md. Jacob Robinson, 23 Sept., 1731; d. 2 Dec., 1789.
(9) PRISCILLA, b. 4 Aug., 1707; md. SAMUEL SMITH, JUN. (8), of Topsfield, 27 May, 1734; d. 25 Sept., 1744.
John, b. 29 Jan., 1710; md. widow Esther Giles (Taylor) (Bixby), 5 Jan., 1749; d. 21 June, 1778.
Sarah, b. 28 Jan., 1712; md. 1 Nov., 1743, Isaac Estey.
Abigail, b. 12 Aug., 1715; md. 2 Aug., 1737, Jonathan Stanley.
Zaccheus, b. 7 Nov., 1717; md. 4 Nov., 1745, Rebecca Symonds; d. 2 Jan., 1793.
Eliezer, b. 29 May, 1720; md. 1st, Elizabeth Smith, sister of Samuel Smith, Jun., 17 Apr., 1740; md. 2nd, Phebe Gould, 25 Feb., 1755; d. after June, 1755.
Susanna, b. 11 Feb., 1723; md. Robert Smith, 28 Feb., 1744, brother of Samuel, above.

(36) JOHN GOULD, 3rd great-grandfather of the Prophet, was the son of Zaccheus Gould and Phebe Deacon, born 21 June, 1635, probably at Great Missenden, Bucks., England.

"On Oct. 12, 1660, at the age of twenty-five he married SARAH (37), daughter of John and Elizabeth Baker (born 1641, March 9), with whom he lived for nearly fifty years, apparently in the most happy relations, until her death, 1708-9, Jan. 20, his own death following a year later.

"He was a man of prominent importance in the community throughout his life; and few names are more frequently met with than his, in the records of his town, county and courts. A vigorous, undismayed maintenance of his opinions, a sturdy independence and an unselfish public spirit are manifest throughout his career, which was characterized by a strong sense of justice, zeal for the

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*Reference: "The Family of Zaccheus Gould."

welfare of the community, and sincere devotion to the spirit of liberty in church and state."

When twenty-eight years old he became selectman of Topsfield, which position he also held for fourteen subsequent years, the last time being when he was sixty-seven.

In 1675-6, he enlisted in the "Three-County Troop," under Captains Hutchinson and Wheeler and took part in King Philips Indian War.

In 1686 the rulers of Massachusetts, sent out by the Catholic King James II, proved tyrannical and John Gould, then lieutenant of the Topsfield company of militia, gave strenuous and outspoken expression of his criticisms. Complaints were sworn that he had uttered treasonable and seditious words against the King. "He, the said John Gould, on or about the 11th day of July, at Topsfield, maliciously, advisedly and treasonably, did say and utter, these malicious, treasonable and seditious words following, viz: That he was under another Government, and had sworn to another Government, and did not know this Government, and this in manifest contempt of his Majesty's laws and Government here in New England, to the evil and pernicious example of all others in the like case offending, and against the peace of our said Sovereign Lord the King, his Crown and dignity."

He was thrown into jail at Boston and suffered there from sickness, while his family was in poverty. Later he was released upon the payment of fifty pounds and the providing of a bond for £ 100 for his good behavior.

In less than three years rebellion broke out in England; James II was deposed, and when this news reached New England the people of Boston rose in insurrection against their oppressors. Gov. Andros was compelled to surrender, and he was sent to the same jail where Captain Gould had formerly been sent.

The town of Boxford voiced their thanks as follows:

"We the freeholders and inhabitants of Boxford, being very sensible of and thankful to God for his great mercies to us, in delivering us from the tyranny and oppression of these ill men, under whose injustice and cruelty we have long groaned," etc. John Gould was deputy of Topsfield to the General Court. In Aug., 1696 he was restored to his position as captain of the militia, of which he had been deprived in 1686.

"This noble old patriarch continued to fill offices of honor and trust throughout his life. The Rev. Daniel Gould says of him: 'His literary qualifications were good; he wrote a very good hand in the fashion of the day in which he lived. I have many of his writings in my possession.' "

He died 2 January, 1710, in the seventy-fifth year of his age, leaving the reputation of an honorable, public spirited and re-

ligious man, morally as well as physically brave, and of sterling integrity.

"His extensive landed estate was divided among his five sons."

Children: (*born at Topsfield*)

John, b. 1 Dec., 1662; md. 10 Nov., 1684, Phebe French; d. 5 Apr., 1724.
Sarah, b. 18 Dec., 1664; md. 29 Mar., 1682, Joseph Bixby, Jr., d. 6 Dec., 1723.
Thomas, b. 14 Feb., 1666; md. 1st, Mary Yates, 2 Dec., 1700; md. 2nd, the widow Mary Dorman (Stanley); d. 29 June, 1752.
Samuel, b. 9 Mar., 1670; md. 20 Apr., 1697, Margaret Stone, d. Dec., 1724.
(18) ZACCHEUS, b. 26 Mar., 1672; md. ELIZABETH CURTIS (19), 21 Jan., 1702; d. 29 Apr., 1739.
Priscilla, b. 2 Nov., 1674; md. John Curtis, Jr., 15 Apr., 1695; d. 16 June, 1715.
Joseph, b. 24 Aug., 1677; md. Priscilla Perkins, 14 Jan., 1713, d 4 Apr., 1753.
Mary, b. 16 June, 1681, d. 11 May, 1689.

(72) ZACCHEUS GOULD, son of Richard Gould of Bovingdon, was 4th great-grandfather of the Prophet. The record of his baptism was probably destroyed when the records of Bovingdon Church, prior to 1674, were burned. He married PHEBE (73), daughter of Thomas and Martha Deacon of the Corner Hall in Hemel, Hempstead. Zaccheus lived at this latter place, and later at Great Missenden, Bucks., where he was assessed in 1629. According to his own deposition, he was born in 1589.

Rev. Daniel Gould of Bethel, Me., gives the following account of some family traditions:

"I have always been informed that the first Gould came to this country when his son John was three years old. This John was born at midsummer on the tenth of June, old style, 1635."

This last mentioned John Gould's son, John Gould, kept an account book containing this memorandum:

"Grandfather Gould lived in Buckinghamshire, and Grandfather Deacon lived in Hertfordshire in Hempsteadtown in Corner Hall. Grandfather Gould lived at a place called Hunts Green near Potter Row, belonging to Great (Missenden)."

Zaccheus Gould probably followed his older brother Jeremy to America, and bought land from him at Weymouth in 1639. On Jan. 28, 1640 he was made overseer to the will of Henry Russell of Weymouth.

In 1640 he owned a mill on the Saugus River and in that year Zaccheus Gould of Lynn leased a farm of 300 acres called the Plains from John Humfrey for ten years.

About 1644 he bought land of William Paine of Ipswich, and in 1644, he petitioned the General Court of Mass., for a village to be incorporated in that part of Ipswich where he dwelt. The new village was named Topsfield.

"At this place he lived and died; and from his only son

John, a vast number of descendants have sprung who are to be found in every part of our land, and may trace their origin to Topsfield."

The original name proposed was Hempstead, the early home of Zaccheus Gould. In the Mass. Bay Records, II, page 258 appears:

"We Humbly Intreate this Honored Court that you wold be pleased to bestowe a name upon our Villiage at the new medowes at Ipswich which wee suppose may bee an Incoragement to others to Come to live amongst us: and also a meanes to further a ministry amongst us, wee think that hempsteed will be a fit name if the Court please to gratify us herewith.

"Willm. Payne,
"Brian Hamilton,
"Zaccheus Goule."

"The mgtrs. (upon conference wth som of the principall (persons) interested) doe thinke it fitt it should be called Toppesfeild.

"Jo. Winthrop: Govr."

The Massachusetts Bay Colonial Records of Nov. 12, 1659, (IV. pt. 1, p. 407), show that Zaccheus Gould was fined £ 3 for entertaining Quakers. This was evidently for receiving his nephew, Daniel Gould, a Quaker, son of his brother Jeremy who was sentenced to be whipped with thirty stripes and leave within five days or be thrown into prison.

It is said that the first house built on the farm purchased by Zaccheus Gould was a block-house to defend the inhabitants against Indian attacks, and that a garrison was kept in it for several years. Later he built a second and more comfortable house.

Zaccheus Gould was born probably in 1589, for in a deposition made at Salem Court, 26 March, 1661, he states that he was then seventy-two years old.

Zaccheus Gould was probably the largest land owner in the district where he lived; owning at his death not less than 3000 acres, much of which later became the town of Boxford.

His death occurred between 30 March, 1668 and 13 Nov., 1668. His wife, Phebe, died 20 Sept., 1663.

From various indications Zaccheus Gould "seems to have been a man of exceptional liberality in his theological ideas; maintaining friendly relations with Quakers and Baptists, although both were proscribed."

Children:

Phebe, bapt. at Hemel Hempstead, 27 Sept., 1620; md. abt. 1640, Dea. Thos. Perkins.

Mary, bapt. at Hemel Hempstead, 19 Dec., 1621; md. John Redington.

Martha, bapt, at Hemel Hempstead, 15 June, 1623; md. John Newmarch; d. 1699.

Priscilla, prob. born at Great Missenden; md. John Wildes; d. 1663.

(36) JOHN, b. 21 June, 1635, prob. at Great Missenden; md 14 Oct., 1660, SARAH BAKER (37); d. 26 Jan., 1710.

RICHARD GOULD, born abt. 1553, son of Richard of Stoke Mandeville, is recorded as of Bovingdon, in the parish register of Chesham, Bucks., in 1604. He died there. Joseph Smith was his 5th great-grandson.

Children:

Richard, b. abt. 1578; d. 1629; md. Mary.

Jeremy, b. abt. 1681; d. 1654 (?); md. 27 Nov., 1604 at Chesham, Priscilla Grover. He was then called son of Richard Gould, late of Bovingdon. He was in Rhode Island in 1638; on Jan. 28, 1639, he was witness to the will of Henry Russell, in which Zaccheus Gould was trustee; and in 1639 he sold land in Weymouth to his brother Zaccheus.

John, b. abt. 1585; of King's Langley, Herts.; buried 11 July, 1633; md. Judith ....., whose will was proved, 3 Sept., 1650.

(72) ZACCHEUS, b. 1589; d. 1668; md. PHEBE DEACON (73).

RICHARD GOLD, of Bovingdon, Herts., and Stoke Mandeville, Bucks., was the son of Thomas Goolde and Alice ..... The Prophet was his 6th great-grandson. He married JANE, widow of ..... Weeden.

In his will, dated Stoke Mandeville, 4 Dec., 1558, and proved 10 Oct., 1558, he desires burial at Bovingdon, speaks of his wife Jane, sons Henry and Richard and daughters Alice and Jane Weeden. The will is somewhat decayed and a portion of it is destroyed.

The will of his widow Jane, dated Stoke Mandeville, 26 June, 1559, proved 29 March, 1560, makes mention of her son William and three daughters, names not given. She was probably a second wife of Richard, and not the mother of his sons:

Children:

RICHARD, b. abt. 1553.

Henry, b. abt. 1555, of Chalfout St Peter; d. 1603; md. Alice .....

THOMAS GOOLDE, of Bovingdon, 7th great-grandfather of Joseph Smith, was born probably about 1500, being the son of Richard Goolde and Joan. His will, made 28 June, 1546, and proved 23 Nov., 1547, begins:

"I, Thomas Goolde the eldere, of the parish of Bovingdon in the countie of Hertford beinge of good and perfighte remembrance prayse be to Allmyghtie god, make this my last will and testamente."

He wishes to be buried in the "churche of Seynt Laurence of Bovingdon next to the sepulchre of Richard Goolde my father."

He mentions his daughters "Joone Goolde," "Agnes Goolde,"

"Elsabeth Goolde," "Bregitte Goolde," (the last two being under 18 years of age); and his sons John, Richard, "yonge John Goolde my sonne," Thomas, and his wife ALICE, and his cousin Thomas Goolde.

Children:

Thomas, b. abt. 1521, executor in 1546 to his father's will; d. 1561; wife, Alice (?Clerke.)
John, the elder, mentioned in his father's will, 1546, and in his uncle's in 1559.
RICHARD, of Stoke, Mandeville, b. abt. 1530; d. 1558; md, the widow JANE WEEDEN.
Joan, of age 1546.
Agnes, of age 1546.
Elizabeth, b. before 1537, but under 18 in 1546.
Bridget, under 18 in 1546.
John, the younger, b. abt. 1538.

RICHARD GOOLDE, of Bovingdon and Stoke Mandeville, Herts., England, 8th great-grandfather of the Prophet, was born about 1479. He was the son of Thomas Goold. In Bovingdon Church, south side aisle of the nave, was a brass tablet with this inscription:

"Of your charite pray for the soul of Rychard Gold and Joan his wife, which Ric. decessed ye XXIX day of August, an. 1531, who soul Jehu perdon." (See Clutterback's History of Hertfordshire.)

His will, dated April 25, 1531, was proved Oct. 11, 1531, and is in the probate registry at Peterborough.

"First I bequeith my soull unto almyghtie god, to our blisside ladye seynt marye, and unto all the blisside and gloryouse company of hevyn, And my body to be buryede in the church of the blisside martire seynt laurence of Bovyngton be syde the pyctore of seynt Xpofere."

He mentions his two sons Thomas and John Gowle, and his wife JOHAN. "And I ordeyn and make the same Johan my wiff and William Gowle my brother myn executors of this my testament and last will."

The will of his wife Joan, dated Jan. 12, 1537, was proved 7 Feb., 1537.

"I Jone Golde dwelling in Bovingdon in the parishe of Hemylhmstede, thus make my last will and testament."

She bequeaths to the seven children of her son Thomas Golde and her son John Golde. Witnesses to this will were William Golde and Thomas Golde of the Layne, and Sir Roger Dakyn (curate there).

Children:

THOMAS, b. prob. abt. 1500; d. 1546; md. ALICE .....
John, b. prob. abt. 1504; of age in 1531; d. 1559. He md. Alice .....

THOMAS GOOLD, of Bovingdon, Hertfordshire, England, 9th great-grandfather of the Prophet, was born probably not later than 1455. His will dated 29 August, 1520, was proved Sept. 28, 1520, at the Archdeacon's court of Huntingdon. In it he calls himself "Thomas Goold of Bovingdon the elder." "First I bequeth my sowle to Almyghty God and to or blissed lady saint Mary and to all the hapy copany of Hevyn my body to be buryyd in the church yard of saint Laurence at Bovyngton."

He mentions therein his eldest son Thomas Goold, his son Richard, John, daughter Alys, sons William, Harry, daughter Johan, "Johan my wiff" and four servants. He also names his brothers Johan and William Goold.

Children:

Thomas, b. abt. 1477; executor to father's will in 1520; overseer, 1537; witness, 1545.
RICHARD, b. abt. 1479; d. 1531; md. JOAN .....
John, b. abt. 1500; being under 21 in 1520.
Alice, b. abt. 1502, under 10 in 1520.
William, b. abt. 1504; under 21 in 1520.
Henry, b. abt. 1506; under 21 in 1520.
Joan, b. abt. 1508; under 19 in 1520.

His wife Johan was perhaps his second wife and may not have been the mother of Thomas and Richard.

73. PHEBE DEACON

She was the daughter of THOMAS DEACON of the Corner Hall, Hemel Hempstead, Herts., England, who was born abt. 1585, and his wife MARTHA. Her brother, Thomas, matriculated at Oxford, 20 Nov., 1627, aged 18; and received his B. A., 6 Dec., 1630. (Alumni Ox., p. 389.) His death is recorded in a slab in St. Mary's Church, Hemel Hempstead.

Thomas the father was probably descended from Thomas Deacon of Bovingdon, yeoman, who mentions in his will dated 1 June, 1582; proved 20 June, 1582, his three daughters, Awdry, Margaret and Marie; and his sons Roger and Thomas; his son-in-law John Ewer; his wife Jone and Richard Allen her brother. (Archdeaconry of Huntingdon, Hitchin Registry.)

Children:

Thomas, b. 1609, Corner Hall, Hemel Hempstead, Herts, Eng.; d. 28 Sept., 16.....
(73) PHEBE, md. ZACCHEUS GOULD (72), in England; d. 20 Sept., 1663, at Topsfield, Mass. (Reference: "Deacon and Allied Families," pp. 26-28).

37. SARAH BAKER

74. JOHN BAKER, 4th great-grandfather of the Prophet, was born in Norwich, Norfolk, England, about 1598. His parents

have not been ascertained, but it is believed he was the grandson of Richard Baker, alderman of Norwich, who died in 1589, leaving four sons. He married ELIZABETH ..... (7). Their first three children were born in the parish of St. Peter Mancroft, Norwich, England, and the remainder in Ipswich, Mass.

John Baker apprenticed himself to Isaac Grandidge for twelve years to learn the trade of a grocer, on 18 Jan., 1613. He was made a citizen of Norwich, 15 Aug., 1628, as "John Baker, Grocer, Apprentice to Isaac Grandorge."

"A small parchment volume (also in the Rolls Office) labelled on the cover T. G. 27.979A AD 1637—13 Car I is occupied with a record of persons 'desirous to pass beyond seas.' Its upper right-hand corner has been destroyed, by which much of the record is gone. It consists of but sixteen written leaves, and much the greatest portion of them is taken up with the names of persons going into Holland. It was originally a beautiful document, all in a splendid hand. What is not destroyed of the title of the volume is

"A Register of the .....
of such persons a .....
and upwards and have .....
to passe into forraigne partes .....
March 1637 to the 29th day of Septe.....
by vertu of a commission granted to
Mr. Thomas Mayhew gentleman."

The above extract will convey some notion of the extent of the injury which the book has received from fire, acid or rats; probably acid. Contained therein is

"These people went to New England with William Andrewes of Ipswich, Mr. of the John and Dorethay of Ipswich, and with William Andrewes his Sone Mr. of the Rose of Yarmouth.

"April 8th, 1637. The examinacion of John Baker borne in Norwich in Norffolcke, Grocar aged 39 yeres, and Elizabeth his wife aged 31 yeres with 3 children, Elizabeth, John and Thomas, and 4 Saruants, Marey Alxarson, aged 24 yeares, Anne Alxarson, aged 20 yeares, Bridgett Boulle aged 32 yeares and Samuell Arres aged 14 yeares or all desiroues to goe for Charles Towne in New England ther to inhabitt and remaine."

Ref: Drake—Founders of New England, 1860. (Result of Some Researches Among the British Archives, 1858—1860, pp. 44, 45.)

John Baker settled at Ipswich, and became a freeman, 2 June, 1641. He lived there many years. In 1680 he was living at Topsfield. The exact date of his death is unknown.

The following court record establishes his connection with Sarah Baker (Gould.)

"Joanah, wife of Thomas Smith, Elizabeth, wife of Jacob

Perkins and Jane, wife of Frances Jordon, testified that the widow Alice Ward, upon her death bed, committed her daughter-in-law, Sarah Ward, to John Barker and his wife Elizabeth, to bring up the child in the fear of God. She gave Elizabeth Baker her keys and asked her to take everything and discharge her debts."

Sarah Gould, wife of John Gould, aged about thirty-five years, deposed that "Sarah Wars, now Sarah Gould living with my father Baker was by my mother brought up at school a considerable time." (Sworn 27:1:1655.)

Children:

Elizabeth, bapt. 18 Aug., 1633.
John, bapt. 30 Nov., 1634; md. 13 May, 1667, Katherine Perkins; d. 1718.
Thomas, b. 13 Sept., 1636; md. 26 Mar., 1673, Priscilla Symonds.
Martha, b. at Ipswich, Mass.; md. 1st, Obadiah Antrim, (Lost at sea in 1665); md. 2nd, Thomas Andrews, 22 June, 1670.
(37) SARAH, b. 9 Mar., 1641; md. 14 Oct., 1660, JOHN GOULD (36); d. 20 Jan., 1709.
Mary, md. Joseph Safford, 6 Mar., 1660.
(References: "Family of Zacheus Gould," p. 36; "Ancestry of Priscilla Baker," pp. 1-7).

5. MARY DUTY

10. MOSES DUTY, chr. 29 Oct., 1700, at Rowley, Essex Co., Mass., was the father of Mary Duty and the great-grandfather of the Prophet. His parents were William Duty and Elizabeth Hiden.

He moved, in later life, to Windham, N. H., where three of his sons joined the Revolutionary forces.

He married, 1 May, 1741, at Rowley, Mass., MARY PALMER (11), daughter of John Palmer and Mary Stickney.

His will was dated 17 April, 1775; proved 29 April, 1778. In it he mentions his wife Mary, five daughters, MARY SMITH, Unise, Elizabeth, Sarah and Hanah Duty; and three sons, Moses, Mark and William. (Register of Probate, Exeter, N. H.)

Children: (*born at Rowley*)

Moses, b. 9 April, 1742.
(5) MARY, b. 11 Oct., 1743; md. 12 Feb., 1667, ASAEL SMITH (4); d. 27 May, 1836, at Kirtland, Ohio.
Elizabeth, chr. 16 Oct., 1743.
Unes (*Eunice*), b. 20 June, 1745.
Mark, b. 16 Oct., 1747.
William, b. 9 Jan., 1749.
Elizabeth, b. 26 Oct., 1751.
Sarah, b. 25 July, 1753.
Hannah, b. 11 June, 1755.

20. WILLIAM DUTY, is first heard of in Rowley, Mass., 5 March, 1680. He married there, 1 May, 1684, ELIZABETH HIDEN (Hidden), daughter of Andrew Hidden and Sarah .....

Joseph Smith, Jr., was his second great-grandson.

Children: (*born in Rowley*)

William, b. 3 Aug., 1687; md. 15 April, 1709, Rebecca Bennett.
Sarah, b. 17 March, 1689.
John, b. 4 July, 1691.
Mathew, b. 29 Jan., 1694.
Samuel, b. 1 May, 1696; md. 1 Oct., 1718, Ruth Tenney.
Andrew, b. 16 Sept., 1698; md. 20 Apr., 1726, Mehitable Woodman.
(10) Moses, chr. 29 Oct., 1700; md. 1 May, 1741, Mary Palmer (11); d. prob. in 1778.
Joseph, chr. 15 July, 1705.

21. Elizabeth Hiden

42. Andrew Hiden (Hidden), was an early settler of Rowley, Mass. His wife's name was Sarah ..... (43). They were the 3rd great-grandparents of the Prophet. His name is of frequent mention on the town records. He died 18 Feb., 1702; his will was proved at the Probate Court at Salem, 1 April, 1702, but is no longer on file.

Children: (*born at Rowley*)

Andrew, b. Sept., 1655; buried Jan., 1656.
John, b. 16 April, 1657; md. 16 May, 1687, Elizabeth Jewett.
Margret, b. 28 July, 1659; md. 8 Sept., 1680, Thomas Tenny.
Sarah, b. 1 Oct., 1661.
Mary, b. 31 Sept., 1663.
(21) Elizabeth, b. 19 Feb., 1666; md. 1 May, 1684, William Duty (20).
Ann, b. 22 June, 1668; md. 23 Jan., 1687, William Cressey.
Mary, b. 21 July, 1669.
Andrew, b. 26 Aug., 1670; bur. 18 Oct., 1671.
Joseph, b. 28 Oct., 1671.
Samuel, b. 16 July, 1673; md. 20 April, 1698, Mary Cressey.
Ebenezer, b. 7 March, 1675.

11. Mary Palmer

22. John Palmer, b. 21 June, 1689, Rowley, Essex Co., Mass., was the son of Francis Palmer and Elizabeth Hunt, and grandson of Sergeant John and Margaret Palmer, original settlers of Rowley, 1639. He married Mary Stickney (23), 18 Nov., 1709. She was the daughter of John Stickney and Hannah Brocklebank, b. 1 March, 1687. His will was proved, 2 Jan., 1764. They were 2nd great-grandparents of the Prophet.

Children: (*born in Rowley*)

Elizabeth, b. 1 May, 1710; md. Nathan Hood, 6 March, 1731.
Daniel, b. 31 July, 1712;
Jane, b. 24 Dec., 1714; md. Simon Gould, int. 25 Oct., 1739.
(11) Mary, b. 1 June, 1717; md. 1 May, 1741, Moses Duty (10).
Hannah, b. 30 Dec., 1719; md. Gideon Walker, 23 Feb., 1741.
Sarah, b. 7 Feb., 1722; died young.
Sarah, b. 17 April, 1724; m. Joseph Barker, 10 Jan., 1758.
Mehitable, b. 18 March, 1727; md. ..... Smith.
John, b. 30 Nov., 1729; md. Mary Creecy, 3 Oct., 1750.
(Reference: Stickney Gen., p. 444).

44. Francis Palmer, b. 4 Dec., 1657, Rowley, Mass.; was the son of Sergt, John Palmer and Margaret ..... He md. 3 Dec., 1683, Elizabeth Hunt (45), daughter of Samuel Hunt and Elizabeth Redding. Her death occurred 9 July, 1689. Joseph Smith, Jr., was their 3rd great-grandson.

Children: (*born in Rowley*)

Elizabeth, chr. 21 Dec., 1684; died young.
Elizabeth, b. 20 Dec., 1685.
John, b. 1 July, 1687; bur. 10 Aug., 1687.
(22) John, b. 21 June, 1689; md. 19 Nov., 1709, Mary Stickney (23).

88. Sergt. John Palmer, 4th great-grandfather of the Prophet, was one of the original settlers of Rowley, Mass., in 1639. He married there, 14 July, 1650, Margaret ..... (89); her last name no longer appearing on the record.

Children: (*born at Rowley*)

Elizabeth, b. 1 Oct., 1652.
John, b. 15 March, 1656.
(44) Francis, b. 4 Dec., 1657; md. 3 Dec., 1683, Elizabeth Hunt (45)
Sarah, b. 13 Jan., 1662.

45. Elizabeth Hunt

90. Samuel Hunt, son of William Hunt and Elizabeth Best, born 1633, probably in England, settled in Ipswich, Mass. He married Elizabeth Redding (91), dau. of Joseph Redding, born about 1635; d. 16 Feb., 1707, age 72 years.

Children:

Samuel, b. 17 Nov., 1657, Ipswich, Mass.; d. 11 Jan., 1742.
William, b. 23 Apr., 1660, Ipswich, Mass.; d. 29 Apr., 1660.
(45) Elizabeth, b. 29 May, 1661; md. Francis Palmer (44).
William, b. 1663, Ipswich, Mass.; d. 12 Dec., 1747; md. 1st, 9 June, 1684; md. 2nd, 6 Mar., 1724, Rose Newman.
Joseph, b. 28 Oct., 1665, Ipswich, Mass.
Peter, b. 8 Aug., 1668; died young.
Peter, b. 14 May, 1670; d. 8 Mar., 1688.

180. William Hunt, b. 1605, England, was resident of Concord before 1640, Adm. freeman, Mass. Bay Colony, 2 June, 1641; d. Oct., 1667. He married Elizabeth Best (181).

Children:

Nehemiah Hunt, b. 1631; d. 6 Mar., 1718; md. 1 June, 1683, Mary Toll (Towle).
Isaac, b. 1647; d. 6 Mar., 1718; md. 14 May, 1667, Mary Stone.
William,
Elizabeth, md. Barron.
Hannah, b. 1640.
(90) Samuel, b. 1633, Eng.; md. Elizabeth Redding (91).

182. Joseph Redding (Reading and Readinge) was the 5th

great-grandfather of the Prophet. He was in Cambridge, Mass., in 1632, where he owned a house and some land in 1635. He was of Ipswich in 1638. He died at Ipswich, 19 Feb., 1675.

In his will dated 15 Dec., 1673, proved 30 March, 1675, he leaves the whole of his estate to his wife, Agnes, during her life, and at her death to the children of his "daughter Hunt." If his wife died his daughter Hunt should be sole executrix. Mention is made of the children of his daughter Elizabeth as Samuel, William, Joseph and Elizabeth. (Essex Probate Recs. II, p. 426.)

ELIZABETH (91), the only known child of Joseph Redding was probably not the daughter of his wife Agnes. She married SAMUEL HUNT (90).

23. MARY STICKNEY

(46) JOHN STICKNEY, the third son of William and Elizabeth, was born in Rowley, March 14, 1640. He married there, 9 June, 1680, HANNAH BROCKLEBANK (47), daughter of Captain Samuel Brocklebank. He was with him in the battle in King Philip's War, 19 Dec., 1675; and also in the fight with Indians at Sudbury, 21 April, 1676, where his Captain (whose daughter he afterwards married), was slain by the Indians.

He served in Rowley as Selectman, Constable, and as juryman. By trade he was a carpenter. He held the office of Lieutenant.

Lieut. John Stickney died in the year 1709, leaving a will mentioning his wife Hannah, his eldest son Samuel, his youngest son John and his daughters. It was dated 26 Feb., 1708 and proved 4 April. In the division of his estate there are mentioned, besides the foregoing his daughters Hannah Sawer, MARY PALMER, Elizabeth Dole, Sarah Stickney, and "Jane ye youngest daughter."

The Church Records of Byfield give the death of his widow as 23 April, 1749, aged 90 years.

Children:

Hannah, b. 23 July, 1681, Rowley, Essex, Mass.; md. 27 Dec., 1704, Ezekiel Sawer.

Elizabeth, b. 13 June, 1684, Rowley, Essex, Mass.; d. 1773; md. 14 Aug., 1709, Richard Dole.

(23) MARY, b. 1 Mar., 1686, Rowley, Essex, Mass.; md. 18 Nov., 1709, JOHN PALMER (22).

Samuel, b. 26 Mar., 1690, Rowley, Essex, Mass.; d. 3 Nov., 1760; md. 15 Nov., 1715, Susannah Perley.

Sarah, b. 4 Feb., 1693, Rowley, Essex, Mass.; md. 30 Oct., 1716, Francis Palmer.

Jane, b. 10 Nov., 1696, Rowley, Essex, Mass.; md. 1st, 21 June, 1722, John Syle; md. 2nd, 13 Nov., 1730, Timothy Palmer.

John, b. 23 Jan., 1700, Rowley, Essex, Mass.; d. 16 Nov., 1760; md. 20 May, 1725, Ann Lull.

(92) WILLIAM STICKNEY, is the ancestor of nearly all of that

name in America. It is inferred from records found by Horatio G. Somerby in England, that he was baptized in St. Mary's Church, Frampton, Lincolnshire, England, 6 Sept., 1592, and was the son of William Stickney, of Frampton, and Margaret Peirson. William the elder was baptized 30 Dec., 1558 and married, 16 June, 1585. His father was Robert Stickney of Frampton, who was buried 18 Oct., 1582.

It is probable that the family removed to Hull in Yorkshire.

In the county of Lincoln is situated the parish of Stickney, from which the family derived its surname. In the reign of Edward, III, 1331, a John de Stickney was taxed at Boston, Lincs., England.

William Stickney emigrated to America probably in 1637. On "the 6t of ye 11th moneth 1638, Willyam Stickney a husbandman and ELIZABETH (93), his wife" were of the First Church in Boston, Mass. He was dismissed to the Church at Rowley, 24 Nov., 1639. He and his wife and three children, Samuel, Amos and Mary (probably baptized in England), were among the original settlers of Rowley. He was made freeman, 7 Oct., 1640. He served as Clerk of the Market, on the Trial Jury, as Selectman, and in 1661 he is styled Lieutenant. He became a considerable land owner.

"In the Town Books of Rowley, it is recorded that William Stickney was buried January 25, 1665 He left a will, the original of which is still preserved (folded and filed) in the Essex Probate Office at Salem." He mentions his wife Elizabeth, sons Samuel, Amos, John, Andrew, Thomas and daughters Mary, Faith and Mercy. Elizabeth Stickney survived her husband several years. On 24 Sept., 1678, she deposed in court as "Elizabeth Stickney aged about 70." The date of her death is unknown.

"On the two hundredth anniversary of the death of William Stickney, a granite obelisk was erected on his grave bearing the following inscription:

"WILLIAM STICKNEY
Born in
Frampton, England,
A. D. 1592
was, with his wife
Elizabeth
of Boston, in N. E. in 1638
of Rowley in 1639
Where He Died
A. D. 1665

He was the 4th great-grandfather of Joseph Smith.

Children:

Samuel, b. 1633, England; d. 1709; md 1st, 18 Apr., 1653, Julian Swan; md. 2nd, 6 Apr., 1674, Prudence (Leaver) Gage.
Amos, b. 1635, England; d. 29 Aug., 1678; md. 24 June, 1663, Sarah Morse.
Mary, b. 1637, England; md. 10 May, 1667, James Barker, Jr.
(46) JOHN, b. 14 Mar., 1641, Rowley, Essex, Mass.; d. 1709; md. 9 June, 1680, HANNAH BROCKLEBANK (47).
Faith, b. 4 Feb., 1642, Rowley, Essex, Mass.; d. 14 May, 1696; md. 10 June, 1674, Samuel Gage.
Andrew, b. 11 May, 1644, Rowley, Essex, Mass.; d. 29 Apr., 1727; md. 1st, 22 Jan., 1689, Ednah Lambert; md. 2nd, 2 Dec., 1723, Elizabeth Jewett.
Thomas, b. 3 Mar., 1647, Rowley, Essex, Mass.; d. 17 July, 1714; md. Mehitable (Kimball?).
Elizabeth, b. 3 Mar., 1647, Rowley, Essex, Mass.; bur. 4 Dec., 1659.
Mercy, b. 14 Jan., 1649, Rowley, Essex, Mass.; bur. 14 Jan., 1676.
Adding, b. 14 Jan., 1649, Rowley, Essex, Mass.; bur. 17 Sept., 1660.

94. CAPTAIN SAMUEL BROCKLEBANK was born in England about 1628 or 1630 On 29 Mar., 1664, his age was given as about 36 years. He came to America with his mother, Jane, who was a widow, and a brother John. They settled in Rowley.

Shorlty after becoming of age Samuel was chosen selectman, and he continued to hold important town offices until his death. He became a deacon of the Church, 18 Feb., 1665. In 1673 the Council appointed him captain of militia, and after the breaking out of Philip's War he was stationed at a garrison at Marlboro, where he had command of some colonial soldiers, and from which place he went with Captain Wadsworth to Sudbury.

"He (Wadsworth) understanding that the enemy had attacked Sudbury, took a ply of his men, about six files, and marched for their relief, with whom Capt. Brocklebank, who kept guard at Marlboro went * * * Captain Wadsworth being very desirous to rescue his friends at Sudbury, marched in the night with all the speed he could."

This party found themselves suddenly ambushed by Indians. A desperate fight occurred; and the Indians drove the English into the open by setting fire to the woods.

"For hours, shoulder to shoulder those men had manfully stood. Inch by inch they had gained the hill-top. The wounded had likely been borne with them." Captain Wadsworth and Brocklebank after "incomparable proof of their resolution and galantry," were slain with most of their men.

"At the time of his death he was forty-six years old. He left a widow (Hannah (95)), and six children, Samuel, Hannah, Mary, Elizabeth, Sarah and Joseph. Captain Brocklebank was an estimable citizen, a brave soldier, and a fit associate to Captain Wadsworth in his perilous work." (Ref. Hudson: Hist. of Sudbury, p. 251.)

Children:

Samuel, b. 28 Nov., 1653, Rowley, Essex, Mass.; md. 22 Nov., 1681, Elizabeth Platts.
Francis, b. 26 Sept., 1655, Rowley, Essex, Mass.; bur. 22 July, 1660.
John, bur. 4 July, 1660, Rowley, Mass.
(47) HANNAH, b. 28 Mar., 1659, Rowley, Essex, Mass.; md. 9 June, 1680, JOHN STICKNEY (46).
Mary, md. 13 Oct., 1684, William Dole.
Elizabeth, md. 14 Mar., 1685, John Todd.
Sarah, b. 29 Oct., 1666, Rowley, Essex, Mass.; bur. 1 Mar., 1667.
Sarah, b. 7 July, 1668, Rowley, Essex, Mass.; d. 20 Apr., 1750; md. 1st, 3 Nov., 1686, Henry Dole; md. 2nd, 29 Mar., 1693, Nathaniel Coffin.
Jane (*Jaine*), b. 31 Jan., 1670, Newbury, Mass.; md. 26 Jan., 1693, Abiel Somerby.
Joseph, b. 28 Nov., 1674, Rowley, Essex, Mass.; md. 18 Feb., 1702, Elizabeth Barker.

JANE BROCKLEBANK (widow) was buried 26 Dec., 1668, at Rowley, Mass.

Children:

John Brocklebank, bur. 5 Apr., 1666; md. 26 Sept., 1657, Sarah Woodman.
(94) SAMUEL BROCKLEBANK, d. 21 Apr., 1676; md. 18 May, 1652, HANNAH ..... (95).

(In April Issue: II Ancestry of Lucy Mack)

(*To be Continued*)

"I hope that all are carefully keeping family records. This is of the greatest importance to us as a people. This forms history for the coming generations." He then read from Doctrine and Covenants, the Prophet's letters on the subject and exhorted all to attend to this most important duty, the saving of their kindred dead. He said: "Look up your genealogies, if you have not done the work for your dead, do not longer delay." Gen. Mag. 2:189.

—*President Joseph F. Smith.*

"We have much evidence in the Scriptures that we cannot be made perfect without our dead, nor can they reach an exalted state without our aid. The world has been engaged for many years in gathering and perfecting annals of their forefathers, the interest on this subject being co-incident with the revelation given to the Prophet Joseph Smith. It is the paramount duty of this people to take advantage of these opportunities, to gather up their genealogies and to sustain the movement which this society represents. That which we cannot obtain through the ordinary channels will be revealed to us from on high. Then when we have connected our family lines into a perfect chain we shall connect it, as did the ancients, with Adam and God." Gen. Mag. 2:45.

—*President Anthon H. Lund.*

Our Duty in Serving the Dead

Temple work and genealogy loom large in the life of this people. In this number are printed appeals from outstanding leaders in this great cause: President Heber J. Grant, Elders Joseph Fielding Smith and John A. Widtsoe of the Council of the Twelve, President Louise Y. Robison, standing at the head of the women in the Church, and President Hugh B. Brown, who presides over one of our leading stakes.

These are urgent calls to service—service of the very highest type—from leading watchmen of this Church. In mighty word and still mightier deed the appeal and warning is made.

THE POWER OF EXAMPLE

Quotations from President Heber J. Grant

Today we are experiencing a great awakening of interest among our people in genealogy and temple work. A most inspiring and potent example of leadership is to be seen in the activities of President Heber J. Grant.

President Grant served for years on the Board of Directors of the Genealogical Society of Utah and as a member of the Executive Committee. He is intensely interested and active in obtaining the genealogy of his ancestors and in performing temple work for them.

Although President Grant is a very busy man, and perhaps the busiest in the Church, for over a year he has found time to go to the temple on an average of once a week, and has frequently gone twice a week, and upon one occasion he was there every night during the week when the temple was open.

This effective example has stimulated greater activity among leaders and members throughout the whole Church. Reports are published in this number from the president of the Relief Society and a stake president as evidences of the ever-widening stimulus of that example. Word comes in continually of how one leader after another is saying, "If the President of the Church can do so much, surely I can do more myself."

When these results were called to the attention of the President, he quoted this verse from one of our hymns:

> "Example sheds a genial ray
> Of light, which men are apt to borrow;
> So first improve yourself today,
> And then improve your friends tomorrow."

He then remarked that he hoped and prayed that his example in going to the temple might inspire others to do work for the dead in the temple.

The following appeal is quoted from his conference address, April 6, 1928:

"I rejoice in the temple work that is being done, and I wish to ask the Saints to try to shape their affairs so that they can occasionally go to the temple. For years I felt that I was too busy to find a day or an evening in which to go to the temple. A little over a year ago I made up my mind that by planning my affairs, by staying away from lectures or concerts or theatres or operas, that I could go to the temple at least once every week and have ordinances performed in behalf of some of my loved ones who had passed away. By making up my mind that I could do this I had no difficulty whatever in going through the temple once a week during the entire year. Starting this year I felt that by a little extra effort I could go twice a week, and I have had no difficulty in doing this. True, I have had to miss, perhaps, an opera or theatre or some other function at which I should have liked to be present, but I have had no difficulty whatever during the past three months, in going to the temple twice a week, and when I can do so, I go more than twice a week, so as to make up for the time when I am absent from the city. Up to the first day of April I had endowments to my credit of more than two a week for this year. We can generally do that which we wish to do. A young man can find an immense amount of time to spend with his sweetheart; he can arrange his affairs to do that. We can arrange our affairs to get exercise in the shape of golf and otherwise; we can arrange our affairs to have amusements; and if we make up our minds to do so we can arrange our affairs to do temple work, judging from my own experience of the last fifteen months.

"I pray that the Lord will inspire each and all of us to greater diligence in performing to the full extent of our ability the duties and labors that devolve upon us in doing vicarious work for our dead.

"A very wonderful declaration was made by Moroni to the Prophet Joseph Smith one hundred and five years ago this coming September:

" 'Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.'

"And the priesthood with all its powers, rights and privileges, has been restored to us. Elijah has come. I will not take your time to read from 110th section of the Doctrine and Covenants, which declares that the Savior appeared to Joseph Smith and to

Oliver Cowdery and that Moses, and Elias and Elijah also appeared and conferred upon them all the keys of all the dispensations of the gospel that have ever existed upon the earth.

" 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

" 'If it were not so, the whole earth would be utterly wasted at his coming.'

"No more wonderful thing has ever been accomplished in the history of the world than the turning of the hearts of the children to their fathers. From the day this message was declared by Moroni to the Prophet Joseph, men and women all over the world have been organizing societies, hunting up their ancestors, and compiling genealogical records of their families. Millions of dollars have been expended for these purposes. I have spoken to and heard many times of men who have spent large sums of money to compile a record of their forefathers, and after it was compiled, when asked why they did it, they said: 'I do not know; I was seized with an irresistable desire to compile that record and to spend money freely to do it. Now that it is compiled I have no special use for it.' The Latter-day Saints value books of that kind beyond price or money, and when we seek earnestly, year after year, to gain knowledge regarding those of our family who have passed away without a knowledge of the gospel, I am sure the Lord blesses us in obtaining it. There is a little account of a remarkable and wonderful blessing bestowed in connection with the ancestors of my wife which is contained in the last issue of the *Genealogical Magazine.*

"That the Lord may bless you and me and every soul that has an abiding testimony of the divinity of the gospel in which we are engaged, to whom he has given a knowledge that he lives and that Jesus is the Son of the Living God, the Redeemer of the world, and that Joseph Smith was his prophet, to so order our lives that our light shining forth through the example of our lives may bring those who know not the truth to a knowledge of the gospel, is my humble prayer, and I ask it in the name of the Lord Jesus Christ, our Redeemer. Amen."

THE RELIEF SOCIETY AND TEMPLE WORK

By President Louise Y. Robison

"Charity never faileth" is the motto of the Relief Society. Certainly it is a beautiful expression of the animating spirit of the great organization which does so much in disinterested service

for our fellowmen. It is quite typical of the Church itself, building upon the foundation of a full and complete life in this world, with faith assured of an exalted, beautiful existence in eternity.

This is the scope of the Relief Society work—to care for the needy, sympathize with the distressed, lead the sisters to fields of useful knowledge, to help make of life the great blessing our heavenly Father intended it should be. But this is not all; it is so given the Relief Society sister to feel that it is not enough to save her own soul, to do those things which will insure her own exaltation; she must also do her part toward saving the soul of her sister, must extend to her the great privilege which was perhaps denied her in this world. This is the thought which has caused the Relief Society to place so much emphasis upon the temple work.

When it was decided to establish the Presidents' Memorials, the vital plan of temple work was recognized in the Bathsheba W. Smith Memorial Temple Grant. This fund rotates among the various temples, and in many stakes the Relief Society sisters arrange for a special temple excursion on this day, May 3, of each year.

Further concrete expression of this purpose was given in the ruling so generally observed wherever the organization exists, that every Relief Society member redeems one woman each year. It is the feeling of the General Presidency now that the officers should be real leaders in this work, and do more than that expected of members. In keeping with this, a temple committee has been named from the General Board to stimulate activity in this direction. It is suggested that the General Board members go to the temple once each month, and in a body on special days. It is hoped that a plan will soon be evolved which can be presented to the stake and ward officers by which they can increase their activity in this very important work. The general suggestion is made that when the Relief Society women are planning to visit Salt Lake or any other place where there is a temple, they come prepared to spend at least one session in the House of the Lord.

There is nothing that brings more genuine satisfaction and peace of mind than to have one's temple card always at hand.

One of the most beautiful days I have ever spent in the temple was when I was doing the work for a Lamanite sister. I visualized the hardships and lack of opportunity in her life. It brought immense comfort and a great spiritual exaltation to me to think that I could be spending a few delightful hours in our Father's House here on earth and bring to her that for which she had waited perhaps countless years.

May I not enter upon the New Year with the confident hope that all sisters of the Relief Society throughout our stakes and

missions will accept in love and act upon this suggestion for service.

LET US GO UP TO THE TEMPLE

By President Hugh B. Brown of Granite Stake

The first work, of which we have record, which was undertaken in behalf of others was started by the leader saying to His associates, "Let Us Go Down," He Himself leading the way.

When considering means of increasing interest in temple work Granite stake officers decided to follow His lead and that of President Heber J. Grant, His earthly representative, and go themselves into the temple for service there, saying to their associates "come," instead of "go."

The High Council was divided into two groups under the captaincy of the counselors in the stake presidency. One group goes the the Salt Lake temple each week taking their wives with them and encouraging others to do likewise. The stake presidency try to be there, early to greet those who come; and all agree that this is one of the most enjoyable and profitable evenings spent anywhere.

The bishops are asked to organize their wards into temple groups and have a regular "temple night" with the bishopric leading out and being present to greet the members of their ward.

Stake and ward auxiliary organizations are encouraged to have temple excursions at regular intervals. Transportation is arranged in the wards to take those who have no means of conveyance and many who are not otherwise interested are willing to assist by taking their cars and carrying the workers to and from the temple.

Melchizedek Priesthood quorums are taking the matter up and find here a splendid opportunity to engage in the work of saving souls while unable to do missionary work.

One night each month is "Granite Stake Night" and on this occasion all of these groups join in an effort to have a banner attendance. Record of attendance is kept and there is a friendly rivalry to see which group has the best record for the month.

Temple work is gaining in popularity among the younger members of the Church who are coming to feel that if the bishops, stake officers, high councilors, stake presidency and even the president of the Church himself can find time to go, and attach enough importance to temple work to do it himself and themselves, there is something in it worth their attention. *Come, let us go up to the temple of the Lord.*

THOUGHTS ON TEMPLE WORK AND SALVATION

By Elder Joseph Fielding Smith

"And if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God."—*Doctrine and Covenants* 14:7.

That there is no greater gift than eternal life is generally conceded. Eternal life is greater than immortality. The Lord has drawn a nice distinction between these two terms in a number of revelations to the Church. Immortality is the gift which comes to all men. In other words it is the gift of the resurrection. "They that have done good," shall come forth "unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:29.

By many the term damnation is misunderstood. It does not mean that those who are damned are cast off eternally with the devil and his angels in hell. To be damned is to be barred, or stopped, from privileges and blessings that others who are more worthy receive. Only sons of perdition are lost to salvation; all the rest eventually come forth saved from death and hell. All who enter the telestial kingdom, however, are damned; so are those of the terrestrial, because they are denied the blessings held in reserve for those who are "just and true." They of these two kingdoms are "heirs of salvation" however, and will be blessed as far as the Father may bless them in justice according to their works. This will come after they have paid the price of their transgressions, for they must pay the price.

Eternal life is life in the presence of the Father and the Son. Those who receive it become members of the "Church of the First Born" and are heirs as sons and daughters of God. They receive the fulness of blessings. They become like the Father and the Son, and are joint heirs with Jesus Christ. (1 John 3:1-3; Rom. 8:14-17.)

This being true, and knowing of the love the Father has for his children, we may rightfully conclude that the Father has arranged the plan of salvation so that all his children may have the fullest opportunity of salvation. How is this opportunity coming to them? We know that millions of people have died without a knowledge of the Gospel, or of the name of Christ our Redeemer. Millions are now living who have never heard. Notwithstanding all the efforts that we can put forth to preach the truth, millions will die without hearing, much less receiving it. It would be foolish on our part to think that the Lord would condemn all these to eternal damnation without the privilege of a hearing. Such a thing would not be just; it would not be merciful; it would not be Godlike. Yet, has not the Lord said that no man may enter his

kingdom except he be born again, and only those may enter who accept his laws and endure to the end?

No person has been overlooked, no one will be forgotten. He who can number the stars of heaven and who knows them all; he who takes notice when a sparrow falls; will also take notice of all his children. All who have not had the privilege of repentance and acceptance of the plan of salvation in this life will have that opportunity in the world of spirits. Those who repent there and believe when the message is declared to them, are heirs of salvation and exaltation. The ordinances which pertain to the mortal life will be performed for them in the temples. It is the duty of all men who hear the Gospel to repent. If they reject the Gospel when it is declared to them here, then they are damned. The Savior has said it. If they receive and "endure to the end," they shall receive the blessings. Every man has his agency. "I know," said Alma, "that he aliotteth unto men according to their wills, whether they be unto salvation or unto destruction."

Those who die without a knowledge of the Gospel, "who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works; according to the desire of their hearts."—Revelation to Joseph Smith, January, 1836.

This knowledge places the Church of Jesus Christ of Latter-day Saints on a higher plane than any other people occupies in relation to the question of salvation. The Lord has made provision whereby the dead may have the ordinances of the Gospel performed for them when they were denied those privileges when they lived upon the earth. In this way mercy and justice work hand in hand, and the love of the Father and the Son is made manifest to all the children of men.

The kingdom of God is a house of order because all things therein obey the law. The temples of the Lord on earth should also be orderly for the same reason. Temple work should not be done in a haphazard or disorderly way. Those who labor for the dead should endeavor to prepare their records in an orderly and systematic manner. When names are copied in an improper way and as incomplete records are sent to the temples, but one thing will be the result—confusion. The compilers of records should try to find the information so that records can be made in family groups with all the necessary data for correct identification. When names are taken out of books without any accompanying information that will identify them, or show relationship to parents and other members of the family, little, if any, good can follow. If work in the temples is done for such individuals it is very in-

complete and questionable. When the temple work is limited to baptizing and endowing because other ordinances cannot be performed for lack of information it will more than likely have to be done over again. In this way the records are burdened with unnecessary matter which cannot be properly arranged.

Genealogical researchers will make fewer mistakes and in the end save time and means by giving more attention to their recording. It is the disposition of many of the people to hurry their work along in an unorganized fashion because of their zeal for temple work. Patience, accompanied by prayer and thorough research, will prove best in the end. Pedigree charts are furnished for this purpose, and the people may be properly instructed in the office of the Genealogical Society of Utah.

There is safety in having persons who are skilled in research do the work, when those who are not acquainted with the methods of research have it in hand. A hint to temple workers may not be out of place: when you want help go to the Genealogical Society of Utah and obtain help of those who are there officially employed. It may save you both time and means.

The manufacturing of family groups, as we have known it to be done, where the complete records are not obtainable, is deplorable. For example, the following record is worthless for ordinance work:

W. H. Smith, son of John Samuel Smith and Charlotte Day, b. ....., 1837, Broadstairs, Kent, England; md. ....., 1874, Marion Becker Thomas of Sachville, Nova Scotia, England (Canada?).

Children: (all born in Sachville, Nova Scotia, Eng. (Can.?).

1. 1st Son Smith, b. abt. 1875.
2. 2nd Son Smith, b. abt. 1877.
3. 1st Dau. Smith, b. abt. 1878.
4. 3rd Son Smith, b. abt. 1880.
5. 2nd Dau. Smith, b. abt. 1882.
6. 4th Son Smith, b. abt. 1884.
7. 3rd Dau. Smith, b. abt. 1885.
8. 5th Son Smith, b. abt. 1887.

(The above is a copy of a record (?) made out 22 Dec. 1927).

Such a record as this means nothing. It is worse than a waste of time and a thing of deception. We must not manufacture family groups even where a portion of evidence is to be obtained. The Lord will not hold us responsible for not doing what we do not know how to do. He will hold us responsible for not doing what we do know how to do. I believe it is also displeasing to him when we cumber the official records with meaningless names and useless ordinances.

The Lord has given to the Church the responsibility of preaching the Gospel to the nations of the earth. This *is* the greatest

responsibility of the Church. Men are to be taught the Gospel and called to repentance and warned. When they refuse to heed the warning they must be left without excuse.

The Lord has also placed upon the individual members of the Church a responsibility. It is our duty as individuals to seek after our immediate dead—those of our own line. This is the greatest individual responsibility that we have and we should carry it through in behalf of our "fathers" who have gone before.

SPIRITUAL POWER GAINED THROUGH TEMPLE SERVICE

By Elder John A. Widtsoe*

*Excepts from conference address, April 3, 1927.

"I should like to impress upon the Latter-day Saints that we must, as a body of worshipers, receivers of the latter-day truth, accept and practice as best we can all the principles of the gospel. I observe a tendency to make a selection of the principles of the gospel, and to say: 'This one I like and shall practice; that one I am not so thoroughly converted to, and I shall not practice it.' The object of the gospel, human happiness, may be won only if one practices completely the set of laws and principles which we call the gospel of Jesus Christ. * * *

"The Lord has not given us more laws than we can understand and obey. We are told to care for ourselves, that we may increase in righteous stature; we are to render service to our fellowmen; and we are instructed to help open the gospel door for those who have passed into the other life without having accepted the gospel. I desire to say something about the commandment to devote a part of our strength and means to serving the dead who have not heard or accepted the gospel. The principle of salvation for the dead is one of the most effective in tempering human character, in making men unselfish, and in enabling them to walk in the paths laid out for mankind by the Savior. Moreover, the doctrine of salvation for the dead unifies all the other principles of the gospel. When we consider that this gospel implies that the Lord, in his mercy and love for his children, has made it possible for every soul who loves and will obey truth to receive salvation, we begin to glimpse the unspeakable love, and the fulness of the blessing that the Lord has for his children. All that we do within the Church, whether for ourselves or in preaching the gospel to the living, can be interpreted in terms of this great fundamental principle which holds together all the other principles of the gospel. 'This is my work and my glory, to bring to pass the immortality and eternal life of man.' We have been

told by the Prophet Joseph Smith that without our dead we cannot be saved; or, as he stated it, 'the salvation of our dead is essential to our salvation.' We have believed this doctrine, we believe it today, and as a result we have become a mighty temple-building people, the only temple-building people in all the world today. There are thoughtful men who declare that the great blessings that await this people may be after all, an effect of our possession and use of sacred houses dedicated to the Lord in which holy ordinances for the living and the dead are consummated. * * *

"Brethren and sisters, assembled in this great conference, I believe the Lord requires of us that we all set our houses in order, in this respect, that each man and woman, every family, set about to secure, just as completely as may be possible, a record of their dead, so that thereby the genealogies of the human family may be gathered and increased in number, and we may have ample material with which to labor in the temples of the Lord. * * *

"With respect to gospel principles, perhaps none is more important in developing spiritual power and strength than that which pertains to the salvation for the dead. Whether we are near a temple or far away from it, we may be able to give some little time to the important work of gathering the names of our dead, and arranging them for use in the temples. The Church maintains a Utah Genealogical Society, which upon request will give ample help in such genealogical endeavors. * * *

"Thus, within and beyond the Church, the Spirit of Elijah is operating and is resting upon the people. I trust that this spirit may enter even more completely into the hearts of the Latter-day Saints, that they may continue to be a temple-building people, that we may use our temples more abundantly, that we may provide ways and means, by earnest effort, through which such work may be done. I feel assured in my own heart, from my own experience and the experience of my friends, that those who give themselves in wisdom and with propriety to this work will round out their spiritual experiences, enrich their lives, and find a new and abiding joy in all duties pertaining to life under the gospel of Jesus Christ."

Lesson Department

WEEKLY GENEALOGICAL CLASSES

Instructions of importance for all stake and ward workers:

Numerous questions are asked concerning details of the operation of the new plan for lessons in genealogy to be given in connection with the M. I. A. A few wards are still experiencing difficulty in making a satisfactory beginning.

Instructions on these various points have previously been officially announced, but with a view to giving these instructions wide publicity, some of these questions and the answers are here published.

1. When and how often should these classes be held?

Ans.—On three Tuesday evenings each month immediately following the Priesthood meeting. According to the M. I. A. program the hours should be from 8:30 to 9:30 p. m. Where the people in a ward wish to hold genealogical classes and there are enough for division into two departments, those interested in genealogy will hold three classes each month. On one Tuesday of each month all should meet jointly and study topics of a general nature. It is suggested that where class-room space is too limited to permit of holding both classes in the ward chapel, the smaller of the two groups should arrange to meet in a nearby home.

2. Is it permissible to alternate the study of genealogy with the study of other optional subjects in the Adult M. I. A. class, so that this class would study genealogy one week or every second week each month, and other subjects for the remaining weeks?

Ans.—It is designed that all individuals desirous of studying genealogy in a ward be given that opportunity three weeks each month. Whenever there are sufficient members to justify the holding of such a class it should not alternate, but meet regularly. Only when the membership of the adult class is too small to permit of any division is it advisable to arrange for this subject to alternate with others.

3. What is the relationship between ward genealogical officials and officers of the M. I. A.?

Ans.—The Genealogical committee in each ward is responsible under the bishop's direction for the providing of the class, the selection of the teacher and the presentation of the lessons. It is looked to for the success of the course.

It must be emphasized, however, that it should work in closest cooperation with the M. I. A. officers. The instructors of the genealogical class, selected by the genealogical committee with the approval of the bishopric, are to meet with the officers and teachers of the M. I. A. for the consideration of all matters

in which both the M. I. A. and the genealogical organizations are interested.

The M. I. A. may count the attendance at this class in making up their efficiency reports the same as the attendance at any other class given by them.

4. Should efforts made to increase the membership of this class be regarded as attempts to weaken the Mutual classes?

Ans.—Since the original plan of providing such a course, and the first request for it to be given, came from the M. I. A. and since they reap the same benefit from the attendance at this class as at any other, they are undoubtedly as interested in the success of the class in genealogy as in that of any other class provided for the adult department. Properly speaking it is fully in accordance with their plan to permit adult members to study the subject most interesting to them. Anything, therefore, making for the success of the class in genealogy is likewise making for the success of the Mutual.

5. Who should attend these classes?

Ans.—It is expected that all members of the ward committees shall be in attendance, and, in addition, all members of the ward who are interested in the study of genealogy and of temple work are invited to attend.

6. Is it optional with the adult class which subject it shall study?

Ans.—As previously stated the opportunity should be given in each ward for those interested to study genealogy. It is not then the option of the adult class to decide whether or not genealogy shall be taught, but the option rests with the individual to decide which among the optional subjects he shall study.

7. Should a new lesson be studied each class night?

Ans.—A tendency is noted occasionally for classes to hurry unduly through the lessons in the new course in genealogy, in the endeavor to keep up with a pre-arranged schedule. It is felt that the interests of the class members should be the first consideration, and that single lessons should be spread out as far as the needs and progress of the class justify. The idea should not prevail that a new lesson must be studied each class night, or that classes should keep up with a uniform schedule.

(Signed) Joseph Fielding Smith.

OUR "RESPONSIBILITY" IN RESEARCH AND TEMPLE WORK

The following official statement was approved by the Board of Directors of the Genealogical Society of Utah, October 19, 1928, as representing their unanimous opinion:

"The teachings of all our leaders regarding genealogy and temple work emphasize the fact that our first duty is to seek out our own progenitors, i. e., our direct lineal ancestors and do for

them the necessary temple work, until the chain of family groups of our progenitors is linked up in perfect order back to the beginning.

"Yet a certain laxity has grown up in some of our methods. Much of the work we are doing in our temples today is for individuals whom we cannot identify as our own ancestors, nor even as members of any particular family group. There has grown up a widespread tendency to perform temple ordinances for unconnected names very inadequately identified. The methods of some genealogists have been moulded to conform to that extreme attitude, and devices are used by them to obtain numerous names of the dead, with just barely sufficient personal identification to get past the rules of the temples which insist that our dead be identified. Extreme lengths are sometimes resorted to in order to obtain names. The very success of research has come to be judged by the quantitative output of names, and by the cheapness or the speed of copying names from sources readily available.

"Such an attitude, if unchecked, would soon demoralize the whole system of research, and destroy the truth and sanctity of our temple records. It would deliberately teach our people to give the following statements official endorsement:

"In order that this attitude may be corrected, and the purpose of genealogical research may be presented in its true light, we recommend that the following statements be given official endorsement:

"1. The primary responsibility of an individual is to seek out and have performed for the immediate family groups of his progenitors in the direct male or patriarchal line the necessary temple ordinances, including the sealing ordinances.

"Individuals are permitted in addition, to do research and temple work for the family groups of any of their other progenitors, with whom they can prove lineal relationship, provided that they first ascertain whether any others of closer kinship to these progenitors are working on their lines. If so they should cooperate in all their efforts, under the direction of those having the closer relationship. Thus, for instance, if a descendant in the female line from the Whitney family did research or temple work for progenitors in that family, it should be in cooperation with and under the direction of the heads of the Whitney family who have the right of directing that labor.

"2. Individuals should be encouraged in every legitimate way to fully identify those for whom they do temple work, and complete their family groups. Wherever the necessary information can be found, to justify the arrangement, names gathered should be organized into families and pedigrees. This should be our constant objective in all research.

"Should it be found necessary, owing to the present lack of facilities for European research, to permit families to take names

from localities where their forefathers resided, on the supposition that they are blood kindred, this permission should be given with the understanding that every possible effort will be made to complete and connect up family groups.

"Experience in research has demonstrated the futility of presuming that all people in a given locality of the same surname are related. All Smiths or Christensons or Johnsons in Utah are not of the same family. The Winters family of Massachusetts, as an example, is not connected with the family of Hiram Winters, for his grandfather was Andrew Windrow, who emigrated from Germany to Ashburnham, Mass.

"Therefore, those who do work for all of a certain surname in a locality should understand that they may not be working for the families of their own progenitors at all.

"3. Emphasis should be placed upon the increasing need for Family Organizations based upon proven facts of relationship to a given individual. Thus the record of the Hyrum Smith Family Organization would include all the ancestors and all the descendants of Hyrum Smith.

"Family Organizations uniting groups of workers through the fact of a common ancestry, are preferable to Surname Organizations, which are based solely upon the surname of the members, who may not be, and frequently are not, even remotely related."

M. I. A.-GENEOLOGICAL PROJECT

Officers of the M. I. A. and
Genealogical Society of Utah,
Dear Brethren and Sisters:

In the development of our Priesthood-M. I. A. plan at a recent meeting of the General Superintendency of the Y. M. M. I. A. and the Genealogical Committee, it was agreed that on the first Tuesday of each month all classes including Genealogical classes in the Adult Department of the M. I. A. would meet during the 8:30 to 9:30 period under the leadership of the Y. M. M. I. A. Chairman of the Adult Department, and study the Adult Department project, and any other joint Adult problems which may come up from time to time for their general consideration, instructions for which will appear in the *Improvement Era,* the *Young Woman's Journad* and the *Genealogical Magazine.*

We feel confident that these arrangements will give an opportunity for better cooperation and general understanding in this department of our work.

Sincerely yours,
George Albert Smith,
In behalf of the General Boards of M. I. A.
Joseph Fielding Smith,
In behalf of the Genealogical Society of Utah.

THE MAYFLOWER IN PLYMOUTH HARBOR, 1620
From the painting by W. F. Halsall.
(Reprint from General Society of Mayflower Descendants, 1901.)

LUCY MACK SMITH, MOTHER OF THE PROPHET

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE

APRIL, 1929

The Ancestry of Joseph Smith the Prophet

(*Continued from page 34*)

By Archibald F. Bennett

II. The Family of Lucy Mack Smith

6. Solomon Mack, son of Ebenezer Mack and Hannah Huntley, was born 15 Sept., 1732, at Lyme, New London, Conn. He died 23 Aug., 1820. He married, 4 January, 1759, Lydia Gates (7), dau. of Daniel Gates and Lydia Fuller, b. 3 Sept., 1732, at East Haddam, Middlesex, Conn., and died about 1817 at Royalton, Vt. He wrote an interesting story of his life adventures, entitled

A
NARRATIVE
of the Life of
SOLOMON MACK
CONTAINING
AN ACCOUNT
of the many severe accidents he met
with during a long series of years
together with
THE EXTRAORDINARY MANNER IN
WHICH HE WAS CONVERTED TO THE
CHRISTIAN FAITH

. . . . . .

Windsor
Printed at the expense of the
Author.

From it the following excerpts are taken:

"I, Solomon Mack, was born in Connecticut, in the town of Lime near the mouth of Connecticut River, September 26, 1735. My parents (Ebenezer and Hannah Mack,) Ebenezer Mack departed this life in 1777. He went to the door to fetch in a backlog, and returned after a fore-stick and instantly dropped down dead on the floor. You may see by this our lives are dependent on the supreme and independent God. Hannah Mack departed this life in 1796, with a long fit of sickness, she experienced the power of God from an early age, with all the good morals of life, and influencing the youth for about thirty years. She died rejoicing and wishing her last moments to come. Rejoicing she went home to meet her Father in the realms of eternal bliss.

"My parents had a large property, and lived in good style; from various misfortunes * * * my parents became poor, and when I was four years old, the family, then consisting of five children, were obliged to disperse and throw themselves upon the mercy of an unfeeling and evil world. I was bound out to a farmer in the neighborhood. As is too commonly the case, I was rather considered as a slave than a member of the family, and, instead of allowing me the privilege of common hospitality, and a claim to that kind of protection due to the helpless and indigent children, I was treated by my Master as his property and not as his fellow mortal."

At twenty-one he left his master and enlisted for service in the French and Indian War under Captain Henry in the regiment commanded by Col. Whiting. He participated in several severe battles, and experienced some thrilling escapes. Of one adventure he writes:

"On the 13th day we got to Fort Ann. The sentry came and told me that the enemy were all around us * * * they fired upon us, * * * the tomahawks and bullets flying around my ears like hailstones. * * * I looked a little to one side, where I saw a man wounded, (the Indians close to him), who immediately, with my help, got into the circle. * * * The battle commenced in the morning and continued until evening, when they left us. We gathered our dead and wounded up in a ring; there were half of our men killed and wounded and taken."

He received his discharge from the army in 1759, and soon after met and married an accomplished young school teacher, Lydia Gates, the daughter of Daniel Gates of East Haddam, Conn. In his journal he pays her high tribute.

"In 1761, we moved to the town of Marlow, where we remained until we had four children. When we moved there it was no other than a desolate and dreary wilderness. Only four families resided within forty miles. Here I was thrown into a situation to appreciate more fully the talents and virtues of my

excellent wife; for, as our children were deprived of schools, she assumed the charge of their education, and performed the duties of an instructress as none, save a mother, is capable of. Precepts accompanied with examples such as hers, were calculated to make impressions on the minds of the young, never to be forgotten.

"She, besides instructing them in the various branches of an ordinary education, was in the habit of calling them together both morning and evening, and teaching them to pray; meanwhile urging upon them the necessity of love toward each other, as well as devotional feelings towards Him who made them."

At the outbreak of the Revolution he enlisted on the side of the patriots, being for a considerable time in the land forces, afterwards going upon a privateering expedition under a Captain Havens. With him went his two sons, Jason and Stephen.

Before closing his long life of extraordinary adventures and painful accidents he published, at his own expense, the story of his experiences and testimonies, concluding:

"My friends when you read this journal remember your unfortunate friend Solomon Mack, who worried and toiled until an old age, to try to lay up treasures in this world, but the Lord would not suffer me to have it, but now I trust that I have treasures laid up that no man can take away. * * * Although I am a poor cripple, unable to walk much, or even to mount or dismount my horse, I hope to serve my God by His assistance to divine acceptance, that I may at last leap for joy to see His face and hold Him fast in my embrace."

Children:

Jason, b. abt. 1762, Marlow, Cheshire, N. H. He was a preacher in Vermont and New York.
Lydia, b. 1764, Marlow, Cheshire, N. H.; d. 8 Jan., 1826; md. 26 Jan., 1786, Samuel Bill.
Stephen, b. 15 Jan., 1766, Marlow, Cheshire, N. H.; md. Temperance Bond. He served in the Rev. War and became a Brigadier General.
Lovisa, d. 1789, md. about 1784, ... Tuttle.
Lovina, d. 1788, unmarried.
Daniel, buried at Tunbridge, Vt.
Solomon Mack, b. 28 Jan., 1773, d. 12 Oct., 1851; md. 1st in 1797, Esther Hayward; 2nd, Mrs. Huldah (Hayward) Whipple; 3rd, 4 June, 1845, Mrs. Betsey (Way) Alexander.
(3) Lucy, b. 8 July, 1775, md. 24 Jan. 1796, Joseph Smith, Sr. (2).

12. Ebenezer Mack, son of John Mack and Sarah Bagley, was born 8 Dec., 1697, at Lyme, New London, Conn. He died in 1777, at Lyme, Conn. He married 30 April, 1728, Hannah Huntley (13), dau. of Aaron Huntley and Deborah DeWolf, b. 22 July, 1708, at Lyme, New London, Conn., and died 1796. (Mack Genealogy, I, p. 881.)

Children:

Phebe, b. 20 Jan., 1729, Lyme, New London, Conn.

Deborah, b. 16 Sept., 1730, Lyme, New London, Conn.

(6) SOLOMON, b. 15 Sept., 1732, Lyme, New London, Conn.; md. 4 Jan., 1759, LYDIA GATES (7).

Hannah, b. 15 Oct., 1734, Lyme, New London, Conn.

Samuel, b. 15 Nov., 1736, Lyme, New London, Conn.; md. 14 or 23 Feb., 1758, Lydia Brainerd.

Hephzibah, b. 7 May, 1740, Lyme, New London, Conn.; md. Abishua Tubbs of Marlow, N. H.

Stephen, b. 15 June, 1742, Lyme, New London, Conn.; d. 1763.

Elisha, b. 16 July, 1745, Lyme, New London, Conn.; d. 1830; md. Diadema Rathburne.

Azubah, b. 28 Nov., 1748, Lyme, New London, Conn.; md. 31 Dec., 1768, Jasper Huntley.

24. JOHN MACK, is said to have emigrated to America from Scotland in 1669. It is said he was born 6 March, 1653 at Inverness, Scotland, but a careful search of the Inverness Register for the years 1648 to 1655 fails to reveal any trace of the birth of anyone named Mack. A theory has been proposed that the name was originally like McDougal or McTanish, which on his coming to America was abbreviated to "Mack." However there are references to Macks in the marriage records of Edinburgh showing there was a family of Mack living in Scotland at that period. John Mack d. 24 Feb., 1721. He m. 5 April, 1681, in Salisbury, Conn., SARAH BAGLEY (25), daughter of Orlando Bagley and Sarah Colby, b. 2 March, 1663, Boston, Mass. (Mack Gen.)

Children:

John, b. 29 Apr., 1682, Salisbury, Mass.; d. 29 May, 1734; md. 1st, 13 Jan., 1704, Love Benet; md. 2nd, 4 May, 1733, Mrs. Abigail Dunsill.

Sarah, b. 1684, Salisbury, Mass.; d. 18 Jan., 1755; md. 28 Nov. 1706, Matthew Smith.

Elizabeth, b. 1686-1687, Salisbury, Mass.; d. 15 Mar., 1750; md. 3 July, 1707, Sgt. Edward Sawyer.

Lydia, b. 28 May, 1689, Salisbury, Mass.; md. 1709, Peter Pearson.

Josiah, b. 16 Dec., 1693, Lyme, New London, Conn.; d. 21 Dec., 1769; md. Abigail Peterson.

Jonathan, b. 1711, Lyme, New London, Conn.; d. bef. 19 Dec., 1768; md. 21 or 24 Aug., 1727, Sarah Bennett.

Orlando, b. 1693-1697, Lyme, Conn.; d. 28 Jan., 1768; md. 14 Mar. 1718, Damaris Dutton.

(12) EBENEZER, b. 8 Dec., 1697, Lyme, Conn.; md. 30 Apr., 1728, HANNAH HUNTLEY (13).

Mary (Marah), b. 10 Nov., 1699, Lyme, Conn.; md. 3 Apr., 1717, John Peters.

Rebecca, b. 4 Oct., 1701, Lyme, Conn.; md. Caleb Bennett.

Johanna, b. 17 Sept., 1703, Lyme, Conn.; md. 12 Mar., 1731, Richard Booge.

Deborah, b. 11 Oct., 1706, Lyme, Conn.; d. 4 Feb., 1776; md. 8 May, 1728, Theophilus Lord.

25. SARAH BAGLEY

50. ORLANDO BAGLEY, of Boston, Mass., was born in England

about 1620. He came to America about 1642. He was a constable, and a man of considerable influence. He married, 6 March, 1653, SARAH COLBY (51), daughter of Anthony Colby and Susanna ..... She was born in 1637, and died 18 May, 1663.

Children:

John, of Boston, Mass.; d. 31 Aug., 1658.
Orlando, b. 18 Feb., 1658, Boston, Mass.; will proved 6 Jan., 1729; md. 1st, 22 Dec., 1681, Sarah Sargent; md. 2nd, 25 Mar., 1704, Sarah Annis.
Sarah, b. 14 Jan., 1660, Boston, Mass.; d. 30 Sept., 1661.
Mary, b. 5 Jan., 1661, Boston, Mass.; prob. d. young.
(25) SARAH, b. 2 Mar., 1663, Boston, Mass.; md. 5 Apr., 1681, JOHN MACK (24).

51. SARAH COLBY

102. ANTHONY COLBY, of Salisbury and Amesbury, Mass., resided in Cambridge, 1634, and in Boston, 1630. He was one of twelve children. He came to America with Gov. Winthrop's company in 1630. He lived at Boston, Cambridge, Ipswich, Salisbury and Amesbury, Mass. "He was an industrious hard-working man and in time became one of the largest property-holders in the town of Amesbury." He died 11 Feb., 1661, Salisbury, Mass. He married SUSANNA ..... (103). She married in 1663, Wm. Whitridge, and died 8 July, 1689.

Children:

John, b. 8 Sept., 1633, Boston, Mass.; d. 11 Feb., 1674; md. 14 Jan., 1656, Francis Hoyt.
(51) SARAH, md. 6 Mar., 1653, ORLANDO BAGLEY (50).
(child) d. young.
Samuel, b. abt. 1638; will proved 2 July, 1716; md. before 1668, Elizabeth Sargent.
Isaac, b. 6 Mar., 1640, Salisbury, Mass.; d. 1684; md. Martha Parrat.
Rebecca, b. 11 Mar., 1643, Salisbury, Mass.; d. before 1675; md. 9 Sept., 1661, John Williams.
Mary, b. 19 Sept., 1647, Salisbury, Mass.; md. 23 Sept., 1668, William Sargent.
Thomas, b. 8 Mar., 1651, Salisbury, Mass.; d. before 30 Mar., 1691; md. 16 Sept., 1674, Hannah Rowell.
Amos, b. 1654.

13. HANNAH HUNTLEY

26. AARON HUNTLEY, b. 1 Dec., 1680, Lyme, New London, Conn.; d. 26 Sept., 1748, Lyme, Conn. He married 27 July, 1707, DEBORAH DEWOLF (27), b. 1690, daughter of Stephen and Hannah DeWolf.

Children: (All born at Lyme, New London, Conn.)

(13) HANNAH, b. 22 July, 1708; md. 30 April, 1728, EBENEZER MACK (12).
Aaron, b. 14 Sept., 1710.
Solomon, b. 1 Sept., 1712.
Deborah, b. 20 Aug., 1714.

Ruth, b. 1 Mar., 1716.
Stephen, b. 28 Feb., 1718.
Phebe, b. 1 Mar., 1722.
Esther, b. 21 May, 1724.
Nathan, b. 2 June.
Jemina, b. 30 Aug., 1728.
Timothy, b. 22 Oct., 1731.

52. AARON HUNTLEY, son of John Huntley and Jane ....., b. 15 April, 1654, at Boston, Mass.; d. 24 May, 1745, at Lyme, Conn. He m. 22 Feb., 1676, MARY CHAMPION (53), dau. of Henry Champion and his first wife, b. 1651, Saybrook, Conn.; d. 10 Dec., 1732, Lyme, Conn. (Champion Genealogy, p. 28.)

Children:

John, b. 22 Nov., 1677, Lyme, New London, Conn.; md. 2 Feb., 1690, Elizabeth .....
Elizabeth, b. 16 Mar., 1679, Lyme, New London, Conn.
(26) AARON, b. 1 Dec., 1680, Lyme, New London, Conn.; d. 26 Sept., 1748; md. 27 July, 1707, DEBORAH DE WOLF (27).
Daniel, b. 25 May, 1682, Lyme, New London, Conn.; d. 14 Jan., 1733.
Mary, b. 14 Feb., 1685, Lyme, New London, Conn.
Jane, b. 10 Sept., 1686, Lyme, New London, Conn.
David, b. 17 Mar., 1688, Lyme, New London, Conn.; md. 1st, 27 July, 1720, Hannah Brown; md. 2nd, 27 Oct., 1742, Mary Tinker; d. 31 Aug., 1745.
Solomon, b. 31 May, 1691, Lyme, New London, Conn.

104. JOHN HUNTLEY, of Boston, Mass., md. JANE ..... (105).

Children:

Moses, b. 1 July, 1652, Boston, Mass.
(52) AARON, b. 15 Apr., 1654, Boston, Mass.; d. 24 May, 1745, Lyme, Conn.; md. MARY CHAMPION (53).

53. MARY CHAMPION

106. HENRY CHAMPION emigrated from England and was of Saybrook, Conn., 1647. Later he became one of the first and most active founders of Lyme, Conn. His first wife, the mother of his children, is unknown. He married, 2nd, Deborah Jones, 21 Mar., 1698. He is said to have been "of independent if not gentle condition." He died 17 Feb., 1698, at Lyme, New London, Conn. She died 17 Feb., 1709, said to be aged ninety-eight years.

Children:

Sarah, b. 1649, Saybrook, Conn.; d. 31 Mar., 1727, Lyme, Conn.; md. Henry Bennett.
(53) MARY, b. 1651, Saybrook, Conn.; d. 10 Dec., 1732, Lyme, Conn.; md. AARON HUNTLEY (52).
Stephen, b. 1653, Saybrook, Conn.; d. May, 1660.
Henry, b. 1654, Saybrook, Conn.; d. July, 1704, Lyme, Conn.; md. Susanna De Wolf.

Thomas, b. Apr., 1656, Saybrook, Conn.; d. 5 Apr., 1705; md. Hannah Brockway.
Rachel, b. 165—, Saybrook, Conn.

27. DEBORAH DEWOLF

54. STEPHEN DEWOLF, was born about 1650, and d. 1702. He was the son of Balthasar DeWolf and Alice ..... He md. 1st .....; md. 2nd, HANNAH ..... (55).

Children:

(27) DEBORAH DE WOLF, b. 1690, Lyme, Conn., md. AARON HUNTLEY (26).
Hannah, b. 1693, Lyme, Conn.
Stephen, b. 1694, Lyme, Conn.; d. 1723; md. Hannah .....
Benjamin, b. 1695, Lyme, Conn.; d. 1742; m. Margaret. .....
Lewis, b. 1698, Lyme, Conn.
Phoebe, b. 1701, Lyme, Conn.
Josiah,

108. BALTHASAR DEWOLF, of Wethersfield, Conn., 1664, was living 1695, in Lyme, Conn. He m. ALICE ..... (109), who was living in 1687. (Salisbury: Family Histories and Genealogies, Chart XVI.)

Children:

Edward, b. 1646; d. 1712, Rebecca .....
Simon, b. abt. 1648; d. 1695; md. 1682, Sarah Lay.
(54) STEPHEN, b. abt. 1650; d. 1702; md. 1st, ...; md. 2nd, HANNAH ..... (55).
Mary, b. abt. 1656; md. 1st, Thomas Lee; md. 2nd, Matthew Griswold.
Susannah, md. 1st, 1684, Henry Champion; md. 2nd, John Huntley.
Prob. *Joseph*, of Middletown, Conn. Estate administered in 1720.

7. LYDIA GATES

14. DANIEL GATES (Deacon), son of Daniel Gates and Rebecca Dutton, was born 5 February, 1707, at East Haddam, Conn. His will was proved 9 March, 1776, E. Haddam (Millington), Conn. In it he mentions his wife Lydia, and, among other children, his daughter Lydia Mack. He married LYDIA FULLER (15), daughter of Shubael Fuller and Hannah Crocker, born 1 Sept., 1709, at East Haddam, Conn. She died 14 Aug., 1778, at East Haddam. (Fuller Genealogy I, p. 43.)

Children:

(7) LYDIA, b. 3 Sept., 1732, East Haddam, Conn.; chr. 29 Oct., 1732; d. abt. 1817; md. SOLOMON MACK (6).
Jesse, b. 5 Apr., 1734, East Haddam, Conn.; md. Elizabeth Lord.
Nathan, chr. 16 May, 1736, East Haddam, Conn.; d. prob. before 1776.
Daniel, b. 24 Sept., 1738, East Haddam, Conn.
Hannah, b. 9 Sept., 1744, East Haddam, Conn.; md. ..... Purple.
Joseph, chr. 14 Feb., 1748.

28. DANIEL GATES, son of George Gates and Sarah Olmstead, born 4 May, 1680, East Haddam, Conn.; d. 24 Nov., 1761.

He married REBECCA DUTTON (29), daughter of Joseph Dutton, and Rebecca Merriam, born 13 Aug., 1686, Billerica, Mass.

Children: (All born at East Haddam, Conn.)

(14) DANIEL, b. 5 Feb., 1707; md. LYDIA FULLER (15).
David, b. 27 June, 1709,
Rebecca, b. 27 June, 1711,
Abigail, b. 18 Mar., 1714,
Joseph, b. 7 Sept., 1716,
Mary, b. 29 Mar., 1719,
Ruth, b. 10 Aug., 1721,
Ephraim, b. 18 Aug., 1724,
Judah, b. 2 Aug., 1727, d. 24 Nov., 1761.

56. GEORGE GATES, of Hartford and East Haddam, Conn., was born 1634; d. 12 Nov., 1724, at East Haddam. He was an original proprietor of Haddam. He married SARAH OLMSTEAD (57), dau. of Nicholas Olmstead and Sarah Loomis, born 1641, at Hartford, Conn.; d. 7 Nov., 1709.

Children:

Joseph, b. 7 Nov., 1662, Haddam, Conn.; will proved 18 Mar., 1712; md. Elizabeth .....
Thomas, b. 21 Jan., 1665, Haddam, Conn.; md. Hannah Brainerd abt. 1692.
John, b. 5 Apr., 1668, Haddam, Conn.
Sarah, b. 16 March, 1670, Haddam, Conn.; d. abt. 1712; md. abt. 1694, Timothy Fuller.
Mary, b. 16 March, 1674, Haddam, Conn.; d. 12 May, 1742, East Haddam; md. 14 Feb., 1693, Daniel Cone.
George, b. 16 Aug., 1677, Haddam, Conn.
(28) DANIEL, b. 4 May, 1680, Haddam, Conn.; md. REBECCA DUTTON (29).
Samuel, b. 8 Nov., 1683, Haddam, Conn.; md. Esther .....

114. CAPT. NICHOLAS OLMSTED, son of James Olmsted and Joyce Cornish, was christened 15 Feb., 1612, Fairsted, Essex Co., England; d. 31 Aug., 1684. He married, 1st, SARAH LOOMIS (115), dau. of Joseph Loomis and Mary White, of Windsor, Conn., born 1617. She died, 1667. He married, 2nd, Mrs. Mary Lord, widow of Dr. Thomas Lord of Wethersfield, Conn. Nicholas Olmsted came to Boston and to Hartford with his father. He served in the Pequot War against the Indians in 1637, and received a grant of land for his services. He was appointed member of a committee by the General Court in 1674. "This committee was composed of men of note, who bore honorable names, well-known in the history of the Colony, and attest the high consideration with which they were regarded. Lieut. Nicholas Olmsted was a deputy in 1672, and in active service as a Lieut, in King Philip's war."—(History of Waterbury, Conn., pp. 7-8.) He made his will 20 Aug., 1683. In it he mentions his daughter Sarah Gates."

Children:

(57) SARAH, b. 1641, Hartford, Conn.; d. 7 Nov., 1709; md. 1661-2, GEORGE GATES (56).

Mary, b. 20 Nov., 1646, Hartford, Hartford, Conn.; d. 1646.

Rebecca, b. 12 Mar., 1648, Hartford, Hartford, Conn.; md. John Bigelow.

John, chr. 3 Feb., 1650, Hartford, Hartford, Conn.; d. young.

Samuel, b. 1653, Hartford, Hartford, Conn.; d. 13 Jan., 1726; md. Mary Lord.

Joseph, b. 1654, Hartford, Hartford, Conn.; d. 5 Oct., 1726; md. Elizabeth Butler.

Thomas, md. 26 June, 1691, Hartford, Conn.; Hannah Mix; d. before 28 May, 1741.

Mabel, b. Hartford, Hartford, Conn.; md. 1st, Daniel Butler; md. 2nd, in Aug., 1697, Michael Taintor.

Elizabeth, b. Hartford, Hartford, Conn.; d. 12 Oct., 1681; md. Samuel Butler.

228. JAMES OLMSTED, son of James Olmsted and Jane Bristow, was christened 4 Dec., 1580, Great Leighs, Essex Co., England; d. Sept., or Oct., 1640, at Hartford, Conn. He married, 26 Oct., 1605, at Great Leighs, Essex Co., England, JOYCE CORNISH (229). She died 21 Apr., 1621, at Fairsted, Essex Co., England. James Olmsted and family were Puritans. He came to New England with two sons, two nephews and a niece, in the ship *Lyon*, which arrived at Boston, Mass., Sept. 16, 1632 * * * after a voyage of 12 weeks from Braintree, Eng. He settled first at Mount Wollaston, now Quincy, near Boston. Soon he removed to New Town, now Cambridge. He was chosen Constable by popular vote, Nov. 3, 1634. In 1635 he migrated with others to the site of Hartford, Conn., and was one of the original proprietors there. His will was dated 28 Sept., 1640. He was doubtless buried in the Ancient Burying Ground back of Center Church in Hartford. (Olmsted Genealogy, pp. 5-10.)

Children:

Faith, chr. 7 Jan., 1606, Great Leighs, Essex, England; bur. 3 Mar., 1627, at Fairsted, Essex, Eng.

Frances, chr. 14 Feb., 1609, Fairsted, Essex, England.

Mabel, chr. 30 Sept., 1610, Fairsted, Essex, England; bur. 18 Feb., 1621, at Fairsted.

(114) NICHOLAS, chr. 15 Feb., 1612, Fairsted, Essex, England; d. 31 Aug., 1684; md. 1st, 28 Sept., 1640, SARAH LOOMIS (115); md. 2nd, Mrs. Mary Lord.

James, chr. 22 Jan., 1615, Fairsted, Essex, England, probably died young.

Nehemiah, chr. 10 Nov., 1618, Fairsted, Essex, England; d. before 2 Oct., 1657; md. Elizabeth Burr.

Mary, chr. 18 Apr., 1621, Fairsted, Essex, England; bur. 24 Apr., 1621.

JAMES OLMSTED, son of James Olmsted and Alice (Hawkyns or Sorell), md. JANE BRISTOW, 12 Aug., 1576, at Great Leighs, Essex, England. He was buried 2 Dec., 1595 at Great Leighs.

Children:

Thomas, chr. 7 June, 1577, Great Leighs, Essex, England; md. 4 Feb., 1599, Margaret Sache.
Richard, chr. 22 Mar., 1579, Great Leighs, Essex, England; md. Frances Slany.
(228) JAMES, chr. 4 Dec., 1580, Great Leighs, Essex, England; md. 26 Oct., 1605, JOYCE CORNISH (229).
Elizabeth, chr. 2 Sept., 1582, Great Leighs, Essex, England; bur. 19 Dec., 1582.
Nicholas, chr. 24 Nov., 1583, Great Leighs, Essex, England.
Mary, chr. 10 Oct., 1585, Great Leighs, Essex, England.
Mabell, chr. 16 July, 1587, Great Leighs, Essex, England.
Elizabeth, chr. 2 Nov., 1589, Great Leighs, Essex, England.
John, chr. 20 Feb., 1593, Great Leighs, Essex, England; md. 25 Apr., 1623, Deborah Robinson.
Mary, chr. 15 Dec., 1593, Great Leighs, Essex, England; bur. 22 Dec., 1594.
Thomas (twin to Mary), chr. 15 Dec., 1593, Great Leighs, Essex Co., England.

JAMES OLMSTEDE (Holmestede), 7th great-grandfather of Joseph Smith, was prob, descended from RICHARD OLMESTEDE of Felsted, (b. abt. 1430), and was born about 1520; d. between 1550-1553, at Great Waltham, Essex, England. He married ALICE (prob. Hawkyns or Sorrell), at Great Waltham, Essex, England. Her will was proved 2 Aug., 1553. (Olmsted Genealogy.)

Children:

JAMES, b. about 1550; md. JANE BRISTOW.
William.
John.

115. SARAH LOOMIS

230. JOSEPH LOOMIS, (or Lomas), son of John Loomis and Agnes Lingwood, born prob. before 1590, of Braintree, Essex, England; died 25 Nov., 1658, at Windsor, Conn. He married 30 June, 1614, MARY WHITE, daughter of Robert White and Bridget Allgar, chr. 24 Aug., 1590, and died 23 Aug., 1652, at Windsor, Conn. He was originally a woolen-draper of Braintree, Essex, Eng. He sailed from London, April 11, 1638, in the ship *Susan and Ellen*, and arrived at Boston, July 17, 1638. He lived about one year at Dorchester, probably settling in Windsor, Conn., in 1639. He brought with him five sons, all freemen, and three daughters. (Loomis Family in America, pp. 126-132.)

Children:

Joseph, b. abt. 1615, Messing, Essex, Eng.; d. 26 June, 1687; md. 1st, 17 Sept., 1646, Sarah Hill; md. 2nd, 28 June, 1659, Mary Chauncey.
(115) SARAH, b. abt. 1617, England; d. 1667; md. 28 Sept., 1640, NICHOLAS OLMSTED (114).
Elizabeth, b. abt. 1619, England; d, after 1665; md. 20 May, 1641, Josiah Hull.
Mary, b. abt. 1620, England; d. 19 Aug., 1680; md. 1st, 1638, John Skinner; md. 2nd, 15 Nov., 1651, Owen Tudor.

John, b. 1622, Essex Co., England; d. 1 Sept., 1688; md. 1st, 1 Nov., 1653, Hannah Fox; md. 2nd, 1 Jan., 1663, Mary Judd.
Nathaniel, b. abt. 1626, Essex Co., England; d. 19 Aug., 1688; md. 24 Nov., 1653, Elizabeth Moore.
Samuel, b. abt. 1628, Essex Co., England; d. 1 Oct., 1689; md. 27 Dec., 1653, Elizabeth Judd.

JOHN LUMMYS, son of John Lummys and Kyrsten (Christian) ....., chr. 29 Jan., 1562, at Thaxted, Essex, England. He died 1619, his will being proved 29 May, 1619, at Braintree, Essex, Eng. He married AGNES LINGWOOD, of Braintree, Essex, England, daughter of John Lingwood and Jane Marlar; she d. after 1619.

Children:

(230) JOSEPH LOMAS, prob. b. before 1590, of Braintree, Essex, England; d. 25 Nov., 1658; md. 30 June, 1614, MARY WHITE (231).
Ann, md. ..... Warr.
Sara, md. ..... Burton.
Elizabeth, md. William Preston.
Jane, md. ..... Pengally.

JOHN LUMMYS, 7th great-grandfather of Joseph Smith, was prob. son of THOMAS LUMMYUS, of Thaxted, Essex, England, who was buried 12 Apr., 1567, at Thaxted. John married Kyrsten (Christian) ..... His will was made in 1567. He was buried 12 April, 1567, at Thaxted.

Children:

Prob. *Edward*, who married 2 Aug., 1593, Alice Perie.
JOHN, chr. 29 Jan., 1562, Thaxted, Essex, England; d. 1619; md. AGNES LINGWOOD.

231. MARY WHITE

ROBERT WHITE, 6th great-grandfather of Joseph Smith, of Messing, Essex Co., England, was a rich man. He seems to have lived at Shalford from his marriage until a few months before his death. He appears to have been friendly to non-conformists. Three of his daughters came to New England with their husbands. John White of Cambridge and Hartford was very probably his son. (New Eng. Reg. 55, pp. 22-31.) He md. 24 June, 1585, at Shalford, Essex Co., England, BRIDGET ALLGAR, chr. 11 Mar., 1562, Shalford, Essex Co., England, dau. of William Allgar. He died 1617, and was buried 17 June, 1617, at Messing. His will dated 27 May, 1617, was proved in June, 1617.

Children:

Daniel, (perhaps son by a former wife).
Sarah, chr. 8 Mar., 1585, Shalford, Essex, England; md. James Bowtell.
(231) MARY, chr. 24 Aug., 1590, Shalford, Essex, England; d. 1652; md. at Shalford, 30 June, 1614, JOSEPH LOOMIS (230).

Elizabeth, chr. 5 Mar., 1591, Shalford, Essex, England; d. before Jan., 1670; md. 7 Nov., 1616, William Goodwin.
Nathaniel, chr. 30 Apr., 1587, Shalford, Essex, England; will proved 31 July, 1623, of Fering, Essex Co., England.
Bridget, chr. 18 Aug., 1594, Shalford, Essex, England; md. 28 Sept., 1618, John Christmas.
Anna, chr. 13 July, 1600, Shalford, Essex, England; d. 1647; md. 18 Oct., 1620, John Porter.
John, under age in 1617, md. 26 Dec., 1622, Mary (Lev)it.

Bridget Allgar

William Allgar, 7th great-grandfather of Joseph Smith, was bur. 2 Aug., 1575, Shalford, Essex, England.

Children:

Prob. *William*.
Mary, chr. 9 Sept., 1560, Shalford, Essex, England.
Bridget, chr. 11 Mar., 1562, Shalford, Essex, England; md. Robert White.
John, chr. 6 Apr., 1565, Shalford, Essex, England; bur. 1 Aug., 1565.
John, chr. 5 Oct., 1567.

Agnes Lingwood

John Lingwood, of Braintree, Essex Co., England in 1571. His first wife is not known. He married 2nd, Jane Marlar, of Kelvedon, Essex, England, dau. of William Marlar and Margaret Perye. He was descended from the Lingwoods of Hereford, or Gloucester. He bore this coat of arms "Azure, on a saltire between four fleurs de lis or five annulets gules."

Children:

Geoffrey, of Braintree, Essex, England; md. Elizabeth Sibthorpe.
Two other sons.
Two daughters.
Agnes, md. John Lummys.

Jane Marlar

William Marlar, Gentleman, of Kelvedon, Essex, England, son of Thomas Marlar and Margaret White, made will, 1595. He married 1st, Margaret Perye, dau. of Thomas Perye, of Bradfield, Essex, England. He married, 2nd, Jane Saperton, of Salings, Essex, England.

Children of Wm. Marlar and Margaret Perye:

George, of Esterford Kelvedon, Essex, England; md. Judeth Clarke.
William, md. Ann Nevell.
Ann, md. Thomas Dickinson.
Jane, md. John Lingwood.

Children of Wm. Marlar and Jane Saperton:

Arthur, of Navestocke, Essex, Eng; md. Joanne Howe.
Alice, md. William Hudson.

Thomas Marlar (Gent.) of Kelvedon, Essex, England, son

of William Marlar, made his will in 1540. He married MARGARET WHITE.

Children:

WILLIAM, of Kelvedon, Essex, England, made will in 1595. He married MARGARET PERYE.
George, died without heirs.
Catherin, md. John Lovedaye.
Ann, md. John Nuptiar.
Agnes, md. ..... Hunte.

WILLIAM MARLAR (Gent.) of Kelvedon, son of John Marlar and ..... Fastolfe.

Children:

THOMAS, of Kelvedon, Essex, England; md. MARGARET WHITE.
William. His descendants lived in Norfolk.

JOHN MARLAR (Gent.) of Kelvedon, Essex, England, son of John Marlar, made his will 1450. He married ..... FASTOLFE, of Suffolk.

Children:

WILLIAM, of Kelvedon, Essex, England.
Stephen.
John, died without issue.
Robert, made his will in 1500.

JOHN MARLAR, of Kelvedon, Essex, England, son of John Marlar, made his will 1419.

Children:

Thomas, of Kelvedon, Essex Co., Eng., made his will 6 April, 1494; proved 11 July, 1494; md. Elizabeth .....
JOHN, of Kelvedon, Essex, England; md. ..... FASTOLFE.

John,
William,
John,
George,
Edward, } all died without issue.

William,

JOHN MARLAR, of Kelvedon, Essex, England, in 1389. He is the 13th great-grandfather of the Prophet Joseph Smith. He bore as his coat of arms: "Argent, a chevron purpure, in dexter chief an escallop sable."

Children:

JOHN, of Kelvedon, Essex, Eng.; made his will 1419.

29. REBECCA DUTTON

58. JOSEPH DUTTON, son of Thomas Dutton and Susanna,

was born 25 Jan., 1661, at Woburn, Mass.; d. 1734, at East Haddam, Conn. He married, 1st, 19 Aug., 1685, at Reading, Mass., REBECCA MERRIAM (59); born 21 Oct., 1662, at Lynn, Mass.; d. 17 Sept., 1693, at Reading Mass. He md. 2nd, Mary ....., who died 26 March, 1744, at East Haddam. Joseph Dutton, Sr., and his wife, were received at East Haddam from the Church at Lyme, Conn. His will, proved 14 Feb., 1734, mentions his daughter Rebecca Gates and a son-in-law, Matthew Smith, probably husband of a daughter not here given. Mary Smith signed as a witness.

Children of Joseph Dutton and Rebecca Merriam:

(29) REBECCA, b. 13 Aug., 1686, Billerica, Mass., md. DANIEL GATES (28).
Joseph, b. 31 July, 1690, Reading, Mass.

Children of Joseph Dutton and Mary ..... :

Susanna, b. 11 Oct., 1694, Reading, Mass.; d. 3 May, 1718; md. 12 June, 1716, Jeremiah Selby.
Benjamin, b 10 Oct., 1696, Lyme, New London, Conn.; d. 27 Jan., 1791, age 95 yrs.; md. Mary .....
David, md. 1st, 14 Sept., 1722, Lydia Cook; md. 2nd, 21 Feb., 1739, Sarah Doolittle.
Ruth, b. 14 Aug., 1704, East Haddam, Middlesex Co., Conn.; md. 16 July, 1724, Thomas Millard, Jr.
Samuel, b. 13 Feb., 1706, East Haddam, New London, Conn.; md. 17 Nov., 1726, Rachel Cone.
Thomas, b. 1 Mar., 1707, East Haddam, Conn.; d. 1802, at Royalton, Vt.; md. 6 May, 1729, Abigail Merriman.

116. THOMAS DUTTON, 4th great-grandfather of the Prophet, prob. son of John Dutton, was of Woburn, Reading and Billerica, Mass.; born abt. 1621. He married 1st, SUSANNA; born abt. 1626; d. 27 Aug., 1684, aged abt. 58, Billerica, Mass. He married 2nd, Ruth Hooper, widow, 10 Nov., 1684, at Billerica.

Children:

Thomas, b. 14 Sept., 1648, Reading Mass.; md. 1st, 11 Jan., 1679, Mrs. Rebecca Draper; md. 2nd, Nov., 1721, Sarah Convers.
Mary, b. 14 Sept., 1651, Reading, Mass.; md. 21 Dec., 1669, Jacob Hamlet.
Susanna, b. 27 Feb., 1654, Reading, Mass.; md. 16 Nov., 1670, John Durrant.
John, b. 2 Mar., 1656, Reading, Mass.; d. 7 Apr., 1735; md. 1st, 20 Sept., 1681, Sarah Shed; md. 2nd, May, 1721, Ruth Frost.
Elizabeth, b. 1659, Woburn, Mass.
(58) JOSEPH, b. 25 Jan., 1661, Woburn, Mass.; d. 1734; md. 1st, 19 Aug., 1685, REBECCA MERRIAM (FITCH) (59); md. 2nd, Mary .....
Sarah, b. 5 Mar., 1662, Woburn, Mass.; md. 3 Apr., 1683, Samuel Lewis.
James, b. 22 Aug., 1665, Woburn, Mass.
Benjamin, b. 19 Feb., 1669, Woburn, Mass.; md. 1st, 1 July, 1690, Mrs. Joanna Dunkin; md. 2nd, Susannah .....

59. REBECCA MERRIAM

118. WILLIAM MERRIAM, of Concord and Lynn, Mass., son

of Joseph and Sarah Merriam of Concord, 1645; d. 1689. He probably married 1st, Sarah ..... He married, 2nd, ELIZABETH ..... (119); he md. 3rd, 11 Oct., 1676, Anna Joanes; who d. 29 July, 1677, at Lynn, Mass. He was buried 22 May, 1689, at Lynn, Mass. (N. E. Reg. 5:339.)

Children of William Merriam and Sarah:

Joseph.
John.
William.

Children of William Merriam and Elizabeth:

Elizabeth, b. 8 Nov., 1654, Lynn, Mass.; md. 11 Aug., 1675, Samuel Edmonds.
John, b. 13 Sept., 1657; d. 2 Aug., 1661.
Sarah, b. 3 June, 1660; d. 27 Aug., 1661.
(59) REBECCA, b. 21 Oct., 1662; d. 17 Sept., 1693; md. 1st, 26 July, 1681, Samuel Fitch; md. 2nd, 19 Aug., 1685, JOSEPH DUTTON (58).
Sarah, b. 14 Sept., 1665, Lynn, Mass.; md. 11 July, 1681, John Jinks.
William, b. 8 Mar., 1668, Lynn, Mass.; md. 3 June, 1690, Hannah Daggle.
John, b. 25 Apr., 1671.

236. JOSEPH MERRIAM, of Concord, Mass., son of Wm. Merriam, and Sarah; d. 1 Jan., 1641, Concord, Mass. He married SARAH ..... (237). He was probably born at Hadlowe, Kent, Eng.

Children:

(118) WILLIAM, of Lynn, Mass.; bur. 22 May, 1689; md. 1st, Sarah; md. 2nd, ELIZABETH (119); md. 3rd, Anna Jones.
Joseph, b. 1630, of Concord, Mass.; d. 20 Apr., 1677; md. 12 July, 1653, Sarah Stone.
Elizabeth, ...; md. ..... Henchman.
John, b. 9 July, 1641, of Concord, Mass.; d. 27 Feb., 1725; md. 1663, Mary Cooper.
A dau. died before 1681; md. perhaps John Buss.

WILLIAM MIRRIAM, a clothier and landowner, resident at Hadlowe, Kent, England, was buried 23 Sept., 1635, at Hadlowe, Kent, England. He married SARA ..... In his will, dated 8 Sept., proved 27 Nov., 1635, he mentions the following children, and also his grandson William, son of Joseph, (N. E. Reg. 24:164.) His three sons came to Concord, Mass. He was the 6th great-grandfather of Joseph Smith.

Children:

JOSEPH, d. 1 Jan., 1641; md. SARAH.
George, md. 16 Oct., 1627, Susan Raven; d. 29 Dec., 1675.
Robert, d. 15 Feb., 1682, age 72; md. Mary Sheaf.
Dau. d. before 1635; md. ..... Howe.
Susan.
Margaret.
Joane, md. prob. ..... Day.
Sara.

15. Lydia Fuller

30. Shubael Fuller, son of John Fuller and Mehitable Rowley, was born abt. 1684, at Barnstable, Mass.; d. 29 May, 1748, at East Haddam, Conn.; md. 7 Dec., 1708, Hannah Crocker (31), dau. of Jonathan Crocker and Hannah Howland, born 26 Mar., 1688, Barnstable, Mass., who died 1779, at East Haddam, Conn. Shubael Fuller's death is recorded on the East Haddam records, where he had resided for some time previous to his death. He probably resided or owned land in the parish of Middle Haddam (Chatham, since 1767; Middletown before.) His wife Hannah was a member of the church at East Haddam, from June 29, 1712, and the children were baptized there. (Fuller Gen. I-42, 43.)

Children:

(15) Lydia, b. 1 Sept., 1709, East Haddam, Conn.; d. 14 Aug., 1778; md. Daniel Gates (14).
Ephraim, b. 8 Sept., 1711, East Haddam, Conn.; md. Sarah Beckwith.
Thankful, b. 10 July, 1713, East Haddam, Conn.; d. 28 Apr., 1806; md. Abijah Brainard.
Zerviah, b. 29 Mar., 1716, East Haddam, Conn.; md. Edward Bill.
Hannah, b. 29 Apr., 1718, East Haddam, Conn.; d. 19 May, 1753; md. Lemuel Daniels.
Shubael, b. 6 Jan., 1721, East Haddam, Conn.; d. prob. before 1804; md. 1st, Hannah Cone; md. 2nd, Sarah Chapman.
Jonathan, b. 1 Sept., 1724, East Haddam, Conn.; d. 19 Jan., 1726.
Rachel, b. 24 Feb., 1727, East Haddam, Conn.; md. Justus Hard.
Leah, chr. 6 June, 1731, East Haddam, Conn.; d. young.

60. John Fuller, son of Samuel Fuller and Jane Lathrop, born about 1656, at Barnstable, Mass.; d. between Feb. 28 and May 20, 1726, at East Haddam, Conn.; md. abt. 1678, Mehitable Rowley (61), b. 11 Jan., 1661, Barnstable, Mass., dau. of Moses Rowley and Elizabeth Fuller. She d. abt. 1732, at East Haddam.

Children:

Thomas, b. abt. 1679, Barnstable, Mass.; d. 9 Apr., 1772; md. Elizabeth....
Samuel, b. about 1682, Barnstable, Mass.; d. 12 Feb., 1757; md. Naomi Rowley, 11 June, 1703.
(30) Shubael, b. about 1684, Barnstable, Mass.; md. 8 Dec., 1708, Hannah Crocker (31).
Thankful, chr. 19 May, 1689, Barnstable, Mass.; md. 9 July, 1707, Jabez Crippen.
Deborah, b. abt. 1689, Barnstable, Mass.; md. 11 Sept., 1716, John Rowley.
Edward, b. abt. 1691, Barnstable, Mass.; d. 7 Jan., 1731; md. 1st, abt. 1713, ... Bates; md. 2nd, 21 July, 1715, Elizabeth Rowley.
Elizabeth, b. abt. 1693, Barnstable, Mass.; md. 4 March, 1713, Samuel Rowley.
John, b. 10 Nov., 1697, East Haddam, Conn.; will proved 6 Mar., 1758; md. 1 May, 1721, Mrs. Mary Cornwall (Rowley).
Joseph, b. 1 Mar., 1700, East Haddam, Conn.; md. 1st, 22 Dec., 1722, Lydia Day; md. 2nd, 8 Jan., 1766, Mrs. Zerviah Noble. He died 19 July, 1775.
Benjamin, b. 20 Oct., 1701; d. 20 Dec., 1740; md. Content Fuller abt. 1720.

Anne, b. abt. 1703-4; d. 6 Sept., 1741; md. 9 Mar., 1727, Jonathan Rowley.
Mehitabel, b. 6 Apr., 1706; d. after 28 Feb., 1726; md. Benjamin Kneeland.

120. SAMUEL FULLER, son of Edward Fuller, was born abt. 1612, in England. He d. 31 Oct., 1683, Barnstable, Mass.; md. April 8, 1635, Scituate, Mass., JANE LATHROP (121), dau. of Rev. John Lathrop, chr. 29 Sept., 1614, Edgerly, Kent, Eng.; d. bet. 1658-1683. He came over as a child with his parents on the *Mayflower*, and was one of the last survivors of that noted company.

Children:

Hannah, b. Scituate, Mass.; md. 1 Jan., 1659, Nicholas Bonham.
Samuel, chr. 11 Feb. 1637, Scituate, Mass.; md. Anna Fuller.
Elizabeth, md. Joseph (?) Taylor.
Sarah, chr. 1 Aug., 1641, Scituate, Mass.; d. abt. 1651-54.
Mary, chr. 16 June, 1644, Scituate, Mass.; d. 1720; md. 18 Nov., 1674, Joseph Williams.
Thomas, b. 18 May, 1651, Barnstable, Mass.; d. young.
Sarah, b. 10 Dec., 1654, Barnstable, Mass.; md. ..... Crowe.
(60) JOHN, b. abt. 1656, Barnstable, Mass.; d. 1726; md. MEHITABLE ROWLEY (61) abt. 1678.
(Infant) b. 8 Feb., 1658, Barnstable, Mass.; d. 15 days after birth.

240. EDWARD FULLER, son of Robert Fuller, chr. 4 Sept., 1575, Redenhall, Norfolk, England; d. bet. Jan. 11th and Apr. 10, 1621, Plymouth, Mass; md. .....; who died bet. Jan. 11 and April 10, 1621, Plymouth, Mass. He was a passenger on the *Mayflower*, and one of the signers of the Mayflower Compact. He and his wife died in the first sickness in the spring of 1621.

Children:

(120) SAMUEL, b. abt. 1612, in England, d. 31 Oct., 1683, Barnstable, Mass., md. 8 Apr., 1635, JANE LATHROP (121).

ROBERT FULLER, butcher, son of John Fuller, bur. 23 July, 1614, Redenhall, Norfolk, England. He married FRANCES ....., who was buried 28 Mar., 1632, Redenhall, Norfolk, England. He probably married more than once. His wife Frances may not have been the mother of all his children. In his will he speaks of her as the "mother" of his daughters Elizabeth and Mary. This will mentions his wife Frances, his sons Thomas, Edward and Samuel, and his grandson John "son of my son John," daughters Elizabeth Fuller, Ann Fuller, and Mary Fuller, and his son-in-law James Spalding. (Fuller Genealogy I:10-20.)

Two of his sons, Edward and Dr. Samuel, two grandsons, Samuel Fuller and Peregrim White, and his daughter Ann (or Susanna) White, were passengers on the *Mayflower*, 1620.

Anna, sister of Samuel, md. 1st, William White in Holland, who died at Plymouth, 3 Mar., 1621. She married 2nd, Governor

Edward Winslow. Her son Peregrine White was born on the *Mayflower* between Dec. 7 and 10, 1620. (N. Y. Record 33:212; N. E. Reg. 55:413-15.)

Children:

Thomas, chr. 13 Dec., 1573, Redenhall, Norfolk, England; will proved 30 May, 1659.
(240) EDWARD, chr. 4 Sept., 1575, Redenhall, Norfolk, England; d. 1621. (Mayflower Pilgrim.)
Ann (or Susannah), chr. 22 Apr., 1577, Redenhall, Norfolk, England; md. 1st, in Holland, William White; md. 2nd, Edward Winslow; d. 1680. (Mayflower Pilgrim.)
John, chr. 15 Mar., 1578, Redenhall, Norfolk, England; bur. 10 Feb., 1580.
Samuel, chr. 20 Jan., 1580, Redenhall, Norfolk, England; d. 1633, Plymouth; md. 1st, Alice Glascock; md. 2nd, 24 Apr., 1613, Agnes Carpenter; md. 3rd, 27 May, 1617, Bridget Lee. (Mayflower Pilgrim.)
JOHN, chr. 25 Mar., 1582, Redenhall, Norfolk, England; bur. 22 Dec., 1608; md. 1st, Anna (?); md. 2nd, 19 Apr., 1599, MARGARET BALLS.
Edmund, chr. 19 May, 1583, Redenhall, Norfolk, England; bur. 19 Aug., 1584.
Sarah, chr. 4 Sept. 1586, Redenhall, Norfolk, England; md. in Renton, 26 Nov., 1607, James Spalding.
Christopher, chr. 15 Dec., 1588, Redenhall, Norfolk, England; bur. 12 July, 1590.
Eilzabeth, chr. 29 Nov., 1590, Rendenhall, Norfolk, England; unm. in 1614.
Mary, chr. 13 July, 1595, Redenhall, Norfolk, England; unm. in 1614.

JOHN FULLER, 7th great-grandfather of Joseph Smith, was bur. 3 May, 1559, Redenhall, Norfolk, England. In his will dated 4 Feb., 1559, proved 12 May, 1559, he mentions his sons John Fuller, Robert Fuller, and daughter Ales.

Children:

John, of Redenhall, Norfolk; bur. 15 May, 1599; md. Ann .....
ROBERT, of Redenhall, Norfolk; bur. 23 July, 1614; md. Frances .....
Ales, of Redenhall, Norfolk.

121. JANE LATHROP

242. REV. JOHN LATHROP, son of Thomas Lothrop and Mary, was chr. 20 Dec., 1584, Etton, Yorks, England; d. 8. Nov., 1653, Barnstable, Mass.; md. 1st, 10 Oct., 1610, HANNAH HOWSE (243), who died 1634, in England. He md. 2nd, Anna ..... Rev. Lathrop was a minister of the established Church of England at Egerton. Here he labored faithfully as long as he could approve the ritual on government of the Church. But, when he could no longer do this, we find him conscientiously renouncing his orders." In 1623, he left the Church and joined with the Independents, becoming pastor of the First Independent Church of London for at least eight years.

They were forced to meet secretly. Agents of the bishop "tracked Mr. Lathropp and his followers to their retreat. Their meeting was suddenly invaded and forty-two of their number

were seized, and sent in fetters to the old Clink prison in Newgate. In the spring of 1634 all but Mr. Lathropp were released on bail, but he was deemed too dangerous to be set at liberty."

"During these months a fatal sickness was preying upon his wife, and bringing her fast toward her end. Of this sickness she died. He procured liberty of the bishop to visit his wife before her death, and commended her to God by prayer, who soon gave up the ghost. At his return to prison, his poor children, being many, repaired to the bishop at Lambeth, and made known unto him their miserable condition, by reason of their good father's being continued in close durance, who commiserated their condition so far as to grant him liberty, who soon after came over into New England."

He became one of the noted leaders in church affairs in New England, and a beloved pastor of the churches at Scituate and Barnstable, Mass. (Lathrop Gen.)

Children of Rev. John Lathrop and Hannah Howse:

Thomas, chr. Feb., 1613, Eastwell, Kent, England; md. 11 Dec., 1639, Sarah Larned (Ewer).
(121) JANE, chr. 29 Sept., 1614, Egerton, Kent, Eng.; md. 8 Apr., 1635, by Captain Myles Standish to SAMUEL FULLER (120).
Anne, chr. 12 May, 1616, Egerton, Kent, Eng.; bur. 30 Apr., 1617.
John, chr. 22 Feb., 1618, Egerton, England; d. before 1645.
Barbara, chr. 31 Oct., 1619, Egerton, Kent, England; md. 19 July, 1638, by Capt. Standish to John Emerson.
Samuel, b. abt. 1623, England; will proved 1701; md. 1st, 28 Nov., 1644, Elizabeth Scudder; md. 2nd, Abigail Doane, 1690.
Joseph, b. 1624, prob. Lambeth, London; will proved 9 Apr., 1702; md. 11 Dec., 1650, Mary Ansell.
Benjamin, b. in England; md. Martha .....

Children of Rev. John Lathrop and Anna:

Barnabus, chr. 6 June, 1636, Scituate, Mass.; md. 1st, 1 Dec., 1658, Susanna Clark; md. 2nd, Widow Abigail Dodson.
A child, b. 30 July, 1638, Scituate, Mass.; d. 30 July, 1638.
Abigail, chr. 2 Nov., 1639, Barnstable, Mass.; md. 7 Oct., 1657, James Clark.
Bathsha, chr. 27 Feb., 1641, Barnstable, Mass.; d. 8 Jan., 1723; md. Alexander Marsh.
John, b. 9 Feb., 1644, Barnstable, Mass.; d. 27 Sept., 1727; md. 1st, 3 Jan., 1672, Mary Cobb; md 2nd, Hannah, widow of Dr. John Fuller.
"a man childe of John Lothropp dying immediately after it was borne, buryed Jann. 25, 1649."

THOMAS LOTHROPE, son of Robert Lothrope and Ellen, of Cherry Burton and Etton, Yorks, England; d. 1606, Etton, Yorks, England. He married 1st, Mrs. Elizabeth Clark, who was buried 29 July, 1574, Etton, Yorks, England. He married 2nd, Mary Salte, dau. of Robert Salte of Yoxall and Gauch and his wife, the daughter of John St. Andrews of Gotham, Notts., Eng., who was buried 6 Jan., 1588, Etton, Yorks, England; md. 3rd,

Jane ..... His will is dated 5 Oct., 1606, and was proved Jan., 1607.

Children of Thomas Lothrope and Mrs. Elizabeth Clark:

Robert, b. Cherry Burton, Yorkshire, England; md. 27 Jan. 1608, Ann Pattison.
Catherine, b. Cherry Burton, Yorkshire, England; md. 12 June, 1607, William Akett.
Awdrey, b. Cherry Burton, Yornkshire, England; md. ..... Wickham.
Elizabeth, b. Cherry Burton, Yorkshire, England; md. 19 Feb., 1588, Thomas Rowood.
Anne, chr. 13 Feb., 1569, Etton, Yorks, England; died young.
Isabell, chr. 3 July, 1570, Etton, Yorks, England.
Martin, chr. 21 Oct., 1572, Etton, Yorks, England; bur. 12 Nov., 1572.
Andrew, chr. 23 Apr., 1574, Etton, Yorks, England.

Children of Thomas Lothrope and Mary Salte:

Anne, chr. 29 July, 1576, Etton, Yorks, England.
Mary, named in her brother Thomas' will; md. John Gallant.
Thomas, chr. 14 Oct., 1582, Etton, Yorks, Eng.; will dated 20 Oct., 1628; md. Elizabeth .....
(242) JOHN, chr. 20 Dec., 1584, Etton, Yorks, England; d. 8 Nov., 1653; md. 1st, HANNAH HOWSE (243); md. 2nd, Anna .....
William, chr. 24 May, 1587, Etton, Yorks, England; d. after 1628.

Children of Thomas Lothrope and Jane:

Margaret, chr. 13 Feb., 1591, Etton, Yorks, England.
Isabell, chr. 29 Sept., 1592, Etton, Yorks, England.
Lucy, chr. 4 Jan., 1594, Etton, Yorks, Eng.; md. 16 June, 1613, Ralph Cawnsby.
Richard, chr. 12 Oct., 1595, Etton, Yorks, England; will proved June, 1641; md. Dorothy Lowdon.
Mark, chr. 27 Sept., 1597, Etton, Yorks, England; will proved 17 Apr., 1660; prob. unmarried.
Lawrence, chr. 29 Aug., 1599, Etton, Yorks, England, died after 1641.
Jane, chr. 14 Mar., 1601, Etton, Yorks, England.
Joseph, chr. 31 Dec., 1602, Etton, Yorks, England.
Bartholomew, chr. 1 Mar., 1605, Etton, Yorks, England; d. after 1659.

ROBERT LOTHROPE, son of John Lowthroppe, d. 1558, Cherry Burton, Yorks, England, md. ELLEN .....

Children:

THOMAS, b. Cherry Burton, Yorks, England; d. 1606; md. 1st, widow Elizabeth Clarke; md. 2nd, MARY SALTE; md. 3rd, Jane.
Lawrence, md. Elizabeth.
Margaret, md. Robert Hodgeson.
John.

JOHN LOWTHROPPE, 8th great-grandfather of Joseph Smith, was of Cherry Burton, Yorks, England in 1545.

Children:

ROBERT, d. 1558, will proved 20 Oct., 1558; md. ELLEN.
3 daughters with families, of Cherry Burton, Yorks, England.

Rev. John Howse, parson of Eastwell, Kent, Eng.; d. 30 Aug., 1630. In his will proved 8 Sept., 1630, are mentioned his wife Alice, and daughter Drusilla Howse. (N. E. Reg. 66:356-358; 67:260.)

Children (all except first born at Eastwell):

(243) Hannah, md. Rev. John Lothrop (242); lic. issued 10 Oct. 1610.
John, chr. 19 June, 1603; md. 18 Sept., 1623, Mary Osborne.
Priscilla, chr. 25 Aug., 1605; bur 28 Nov., 1618.
Thomas, chr. 21 Aug., 1607; md. Elizabeth; will proved 23 Dec., 1644.
Samuel, chr. 10 June 1610; md. 1635, Elizabeth Hammond.
Henry, chr. 28 June, 1612.

61. Mehitable Rowley

122. Moses Rowley, son of Henry Rowley, born prob. before 1630, d. 1705, East Haddam, Conn.; md. 22 April, 1652, Barnstable, Mass., Elizabeth Fuller (123), dau. of Matthew Fuller, who died after 1714, East Haddam, or Colchester, Conn. (N. Y. Rec. 37:59-61; Fuller Gen. III:12.)

Children:

Mary, b. 20 Mar., 1653; md. 7 Jan., 1675, John Weeks.
Moses, b. 10 Nov., 1654, Barnstable, Mass.; d. 16 July, 1735; md. 1st, Mary Fletcher (?); md. 2nd, Mary Crippen (Crobe).
Shuball, b. 11 Jan., 1660, Barnstable, Mass.; md. Catherine Crippen; d. 28 Mar., 1714.
(61) Mehitable, b. 11 Jan., 1660 Barnstable, Mass.; md. John Fuller (60)
Sarah, b. 16 Sept., 1662, Barnstable, Mass.; living 1700, at East Haddam.
Aaron, b. 1 May, 1666, Barnstable, Mass.; d abt. 1743; md. 7 Mar., 1690, Mary Weeks.
John, b. 22 Oct., 1667, Barnstable, Mass.
Matthew, removed to East Haddam; d. after 1705; md. Joanna.
Nathan, b. abt. 1664; d. after May, 1742; md. Mercy Hatch, granddaughter of Henry Rowley.
A daughter of Moses Rowley, Senior, d. 15 Nov., 1682.

244. Henry Rowley, 5th great-grandfather of the Prophet, an early planter of Plymouth, Mass., 1632; d. 1673. He md. 1st, Sarah Palmer (245), dau. of William Palmer and Frances; md. 2nd, 17 Oct., 1633, Anne Elsdon, widow of Thomas Blossom. Henry and Anne moved to Scituate in 1634. Both were members of Rev. John Lathrop's church.

Children:

(122) Moses, md. Elizabeth Fuller (123).
Joseph, liv. in Barnstable, 1655, said to have gone to Barbadoes.
Sarah, md. 11 Apr., 1646, Jonathan Hatch.

245. Sarah Palmer

William Palmer came from England with his son William Palmer to Duxbury, Mass., in the *Fortune* in 1621. He was born

in 1585 and died in 1647. He md. FRANCES ....., who came in the ship *Anne* in 1623.

Children:

William.
(245) SARAH md. HENRY ROWLEY (244).

123. ELIZABETH FULLER

246. CAPT. MATTHEW FULLER, son of John Fuller and Margaret Balls, of Barnstable, Mass., chr. 16 Oct., 1603, Redenhall, Norfolk, England; d. Aug. 1678, Barnstable, Mass. His wives were named FRANCES ..... (247), and Hannah.

Children:

Mary, b. abt. 1625, of Barnstable, Mass.; d. prob. before 1691; md. 17 Apr., 1650, Ralph Jones.
(123) ELIZABETH, of Barnstable, Mass.; md. 22 Apr., 1652, MOSES ROWLEY (122).
Samuel, of Barnstable, Mass.; md. Mary .....
John, of Barnstable; d. 1692; md. 1st, Bethiah .....; md. 2nd, 24 Mar., 1687, Hannah Morton.
Ann, of Barnstable, Mass.; md. Samuel Fuller, son of Samuel and grandson of Edward.

JOHN FULLER, son of Robert Fuller and Frances (?), chr. 15 Mar., 1578, Redenhall, Norfolk, England; d. 1608, and was buried 22 Dec., 1608, Redenhall, Norfolk, England. He married Anne (?), who was buried (prob.) 3 Aug., 1509, Redenhall, Norfolk, England.

They probably had one child, *William*, b. before 1598.

He md. 2nd, 19 Apr., 1599, at Starston, Norfolk, England, MARGARET BALLS, who was bur. 27 Mar., 1628, at Redenhall, Norfolk, England. He was buried 22 Dec., 1608, at Redenhall.

Children:

Constance, chr. 1 May, 1600, Redenhall, Norfolk, England.
John, chr. 25 Apr., 1602, Redenhall, Norfolk, England; liv. 1614; md. perhaps Elizabeth Fuller.
(246) MATTHEW, chr. 16 Oct., 1603, Redenhall, Norfolk, England; md. FRANCES ..... (247); md. Hannah .....
Thomas, chr. 1 Mar., 1606, Redenhall, Norfolk, England.
William, chr. 30 June, 1609, Redenhall, Norfolk, England.

31. HANNAH CROCKER

62. JONATHAN CROCKER, son of John Crocker, b. 15 July, 1662, Barnstable, Mass.; d. 24 Aug., 1746, and buried in West Barnstable graveyard. He married 20 May, 1686, HANNAH HOWLAND (63), dau. Lt. John Howland.

Children:

Lydia, b. 26 Sept., 1686, Barnstable, Mass.; md. 10 Nov., 1709, Benjamin Bodfish.
(31) HANNAH, b. 26 Mar., 1688, Barnstable, Mass.; md. 10 Sept., 1708, SHUBAEL FULLER (30).
Thankful, b. 6 Mar., 1690, Barnstable, Mass.; d. young.
Isaac, b. 4 Apr., 1692, Barnstable, Mass.; d. 8 Aug., 1769; md. 1st, 13 Dec., 1718, Ann Smith; md. 2nd, 31 Oct., 1726, Elizabeth Fuller.
Reliance, b. 28 June, 1694, Barnstable, Mass.; d. 4 May, 1704; md. 5 Oct., 1712, Joseph Smith.
Jonathan, b. 28 May., 1696, Barnstable, Mass.; d. 21 Sept., 1725; md. 28 Nov., 1723, Elizabeth Bursley.
James, b. 3 Sept., 1699, Barnstable, Mass.; d. 7 Nov., 1785; md. 21 Nov., 1721, Alice Swift.
Ephraim, b. Apr., 1702, Barnstable, Mass.; d. 1 May, 1704.

124. JOHN CROCKER, son of Dea. Wm. Crocker, born 1 May, 1637, Scituate, Mass.; d. May, 1711. He married 1st, 1659, MARY BODFISH (125), who died Dec. 1662, daughter of Robert Bodfish. He married 2nd, Mary Bursley, 25 Apr., 1663, dau. of John Bursley.

Children of John Crocker and Mary Bodfish:

Elizabeth, b. 7 Oct., 1660, Barnstable, Mass.; d. 15 Jan., 1716; md. 1678, Dea. Richard Child.
(62) JONATHAN, b. 15 July, 1662, Barnstable, Mass.; d. 24 Aug., 1746; md. 20 May, 1686, HANNAH HOWLAND (63).
John, b. 17 Feb., 1664, Barnstable, Mass.; md. 1st, 5 Nov., 1702, Mary Bacon; md. 2nd, 22 June, 1721, Sarah Hinckley.
Hannah, b. 10 Oct., 1665, Barnstable, Mass.; md. 1 July, 1686, Samuel Lothrop.
Joseph, b. 1 Mar., 1668, Barnstable, Mass.; md. 18 Sept., 1691, Ann Howland.
Benjamin, b. Barnstable, Mass.; prob. d. young.
Nathanael, b. 1673, Barnstable, Mass.; d. 11 Feb., 1741, age 69; left no wife nor children.

248. (DEACON) WILLIAM CROCKER, 5th great-grandfather of Joseph Smith, b. prob. abt. 1612; d. Sept. 1692, at Barnstable, Mass.; md. 1636, ALICE ..... (249), who died after 1683. (Barnstable Families I:204-210.)

Children:

(124) JOHN, b. 1 May, 1637, Scituate, Mass.; chr. 11 June, 1637; md. MARY BODFISH (125).
Elizabeth, b. 22 Sept., 1639, Scituate, Mass.; chr. 22 Dec., 1639; d. May, 1658, unm.
Samuel, b. 3 June, 1642, Barnstable, Mass.; chr. 3 June, 1642; d. Dec., 1681.
Job, b. 9 Mar., 1645, Barnstable, Mass.; chr. 9 Mar., 1645.
Josiah, b. 19 Sept., 1647, Barnstable, Mass.; chr. 19 Sept., 1647.
Eleazer, b. 21 July, 1650, Barnstable, Mass.
Joseph, b. 1654, Barsntable, Mass.

125. MARY BODFISH

250. ROBERT BODFISH, 5th great-grandfather of Joseph

Smith, of Lynn and Sandwich, Mass.; d. 1651, Barnstable, Mass. He married Bridget ..... (251). After his death, she married, 15 Dec., 1657, Samuel Hinckley.

Children:

Robert,
(125) MARY, d. Dec., 1662; md. Nov., 1659, JOHN CROCKER (124).
Sarah, md. 21 June, 1663, Peter Blossom.
Joseph, b. 3 Apr., 1651, Sandwich, Mass.; d. 2 Dec., 1744; md. June, 1674, Elizabeth Bessey.

63. HANNAH HOWLAND

126. LIEUT. JOHN HOWLAND, son of John Howland and Elizabeth Tilley, born 24 Feb., 1627, Plymouth, Mass.; md. 26 Oct., 1651, MARY LEE (127), daughter of Robert Lee and Mary (Atwood?).

Children:

Mary, b. Marshfield, Mass.
Elizabeth, b. 17 May., 1655, Marshfield, Mass.; md. 1673, John Bursley.
Isaac, b. 25 Nov., 1659, Barnstable, Mass.; md. 27 Dec., 1686, Anne Taylor.
(63) HANNAH, b. 15 May, 1661, Barnstable, Mass.; d. before Feb., 1711; md. 20 May, 1686, JONATHAN CROCKER (62).
Mercy, b. 21 Jan., 1663, Barnstable, Mass.
Lydia, b. 9 Jan., 1665, Barnstable, Mass.
Experience, b. 28 July, 1668, Barnstable, Mass.
Ann, b. 9 Sept., 1670, Barnstable, Mass.; md. 18 Sept., 1691, Joseph Crocker
Shubael, b. 30 Sept., 1672, Barnstable, Mass.; d. 1737; md. 13 Dec., 1700, Mercy Blossom.
John, b. 31 Dec., 1674, Barnstable, Mass.; d. Mar., 1738; prob. md. 1st, 8 Sept., 1697, Mary Lathrop; md. 2nd, 29 Nov., 1709, Mercy Shove; md. 3rd, 18 June, 1709, (?) Mary Crocker.

252. JOHN HOWLAND, 5th great-grandfather of Joseph Smith, came over to America with the Pilgrims on the *Mayflower*, as a servant in Governor Carver's family. He narrowly escaped death during the voyage. "After they had enjoyed fair winds and weather for a season, they were encountered many times with cross winds; and met with many fierce storms; with which the ship was shrewdly shaken, and her upper works made very leaky. And one of the main beams in the midships was bowed and cracked; which put them in some fear that the ship could not be able to perform the voyage. In sundry of these storms, the winds were so fierce and the seas so high, as they could not bear a knot of sail: but were forced to hull (drift about, without sails) for divers days together. * * * "

"And in one of them, as they thus lay at hull, in a mighty storm, a lusty young man, called JOHN HOWLAND, coming upon some occasion above the gratings, was with the seel (rool or pitching) of the ship thrown into the sea: but it pleased God that he caught hold of the topsail halliards, which hung overboard

STONE ERECTED ON BURIAL HILL, PLYMOUTH, TO JOHN HOWLAND

"The last man that was left of those that came over in the ship called the Mayflower, that lived in Plymouth."

(From Crawford: In the Days of the Pilgrim Fathers.)

REDENHALL CHURCH
Where Edward and Matthew Fuller were Christened. (Fuller Genealogy, Vol. I.)

SHALFORD CHURCH
In which Joseph Loomis and Mary White were married, 1614. Her parents, Robert White and Bridget Allgar, were also married here. (From the Loomis Family in America, p. 98.)

and ran out at length; yet he held his hold though he was sundry fathoms under water, till he was hauled up, by the same rope, to the brim of the water; and then, with a boathook and other means (was) got into the ship again, and his life saved. And though he was something ill with it: yet he lived many years after; and became a profitable member, both in Church and Common wealth." (Account of Governor Bradford.)

He married in Plymouth ELIZABETH TILLEY (253), daughter of John Tilley. She came on the *Mayflower* with her parents. They died in the first sickness, at Plymouth, in the spring of 1621. Gov. Bradford wrote of John Howland and his wife, in 1650:

"And they are both now living; and have 10 children now all living. And their eldest daughter hath 4 children; and their second daughter, 1: all living, so 15 are come of them."

John Howland died at Plymouth, 23 Feb., 1673. His will, made 29 May, 1672; proved 5 March, 1673, bequeaths 100 acres of land to "John howland my eldest sonne besides what lands I have already given him." His estate was valued at £157. (Mayflower Descendant 2:70.)

Elizabeth (Tilley) Howland died at Swansea, 21 Dec., 1687. Her will is dated 17 Dec., 1686, and was proved 10 Jan., 1688. (Mayflower Descendant 3:54.)

Children:

(126) JOHN, b. 24 Feb., 1627, Plymouth, Mass.; md. 26 Oct., 1651, MARY LEE (127).
Desire, d. 13 Oct., 1683; md. 1644, Capt. John Gorham.
Jabez, of Duxbury, Mass.; md. Bethia Thacher.
Joseph, md. 7 Dec., 1664, Elizabeth Southworth.
Hope, b. 1629; md. John Chipman.
Elizabeth, md. 1st, 13 Sept., 1649, Ephraim Hicks; md. 2nd, 10 July, 1651, John Dickenson.
Lydia, md. James Brown.
Hannah, md. Nathaniel Bosworth.
Ruth, md. Nov., 1664, Thomas Cushman.
Isaac, md. 1724, Elizabeth Vaugham.

253. ELIZABETH TILLEY

JOHN TILLEY, d. 1621, Plymouth, Mass. He married ...., who died 1621, in Plymouth, Mass. He was one of the signers of the Mayflower Compact.

Child:

(253) ELIZABETH, md. JOHN HOWLAND (252).

127. MARY LEE

254. ROBERT LEE, prob. of London, Eng., and of Plymouth, Mass., 1636; md. MARY (ATWOOD?) (255), perhaps sister of John Atwood.

Children:

Ann,
(127) Mary, md. 26 Oct., 1651, Lt. John Howland (126).

Thus, in part, have been traced many of the springs and rivulets contributing to the main stream of life which gave birth to Joseph Smith. About 200 of his ancestral fathers and mothers are now known; and it is a worthy parentage. Patriots, pioneers, and ministers of religion predominate among them. Through them he inherited a love of home and family life, an ardent devotion to liberty and country, and a spirit to choose imprisonment and death rather than to sacrifice freedom of conscience in religion. For that principle over thirty of his male immigrant ancestors left the old world for the new; many laid down their lives in so doing. Seven progenitors came with the Pilgrims on the *Mayflower;* three signed the Mayflower Compact. Many were officers and soldiers in army or militia; three served in the Revolutionary War. Deacons and ministers and churchmen are numerous among them. When traced to Europe his ancestors take their place among the worthy families there, mostly belonging to the landowning and lesser gentry class, with several families being entitled to coats-of-arms.

Of Joseph Smith's ancestors Brigham Young once said:

"The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back. * * * He has watched that family and that blood as it has circulated from its fountain to the birth of that man." (Discourses, p. 166.)

THE END.

The Book Fund

We take this opportunity to graciously thank the many individuals, ward and stake committees, and ward organizations who have contributed so generously in money and books to enrich our Library.

Here are examples of the responses made to the appeal to all interested in genealogy to help:

Blanding, Utah, Mar. 22, 1929.

Find enclosed $60.00 in answer to the enclosed clipping. Fifty dollars of this is donated by the Blanding Ward; ten dollars is donated by Evelyn L. Bayles.

The High Priests' Quorum of Tooele Stake, on March 18, 1929, gave a check of $25.00 to this fund.

Another stake contribution was received from the Uintah Stake Genealogical Committee.

Out Among the Stakes

1. Grant Stake

(a) *Genealogical Committees in Grant Stake*

We believe the success obtained by Grant Stake has been due largely to the fact that we have maintained a splendid genealogical organization from the time the stake was first organized and have so systematized our work that we now have a large majority of the people in Grant Stake interested in temple and genealogical activities.

We have recently created a new committee in our genealogical board which we call our *Priesthood Activity Committee* and through this new movement we hope to be able to instill in the hearts of the members of the Melchizedek Priesthood of our stake a desire to do their duty in this particular branch of the work and to give them a fuller knowledge of their responsibilities.

Committees

All committees are presided over by a member of the Melchizedek Priesthood.

The Priesthood Activity Committee has direct supervision of all priesthood activity in temple and genealogical work in the stake. It is its special duty to see that all of the Melchizedek Priesthood quorums of the stake choose at least one of their number to represent their quorum in this work. This representative is to become a member of the ward genealogical board and is also required to attend the genealogical union meeting held the third Sunday of each month at 2 p. m., where he will be given special instruction as to his duties in a department supervised by the stake priesthood activity committee. Most of the quorums have already appointed their representative and the priesthood committees of the high council are cooperating with our organization to the fullest extent in order to assure the success of this particular branch of the work.

The Senior Temple Committee has direct supervision of all senior temple activity in the stake and this committee receives the reports from the priesthood activity committee as well as all other reports on activity which they compile into comparative reports through the secretary of the stake genealogical board each month. They also have direct supervision of the ward Temple representatives and conduct a department in the stake union meeting where ward representatives are trained and instructed.

The Junior Temple Committee has direct supervision of all junior temple activity in the stake. It is their special duty to

organize in each of the wards a junior temple committee and to see that the junior temple appointments at the Temple are properly taken care of and the boys and girls attending the Temple for baptismal work are given proper instructions and attention before entering the House of the Lord. A class is also conducted by this committee in the stake union meeting where instructions are given to the ward junior temple representatives.

At the present time we are making a comparative report to all of the priesthood quorums of the stake showing the activity of each quorum and the percentage of attendance for the month. We are also making a comparative report to the bishop of the ward showing the activity of each ward in the stake and the percentages for the month, and also a comparative report to the Relief Society organization in each ward showing their activity and percentages for the month, and another showing the activity and percentages of each ward at our Stake Temple Excursions.

The Lesson and Research Committee has direct supervision of all lesson work, survey work, and general research activity in the stake. It is their special duty to supervise the course of study and to properly train in the stake union meeting the class instructors of the different ward boards.

The Social and Finance Committee have direct supervision of all stake socials and of the arranging for funds to take care of the expense of making the reports to the different stake and ward organizations. It is the policy of our finance committee to put on a social, dance or entertainment of some sort about once each year where ample money is raised to take care of the expenses of the board for the ensuing year.

President Joseph J. Daynes, together with his counselors and the Grant Stake High Council are giving us their support, one hundred percent, and they all make it their duty to attend the Temple at least once each month.

A committee is appointed from the High Council to work in conjunction with the Stake Genealogical Committee for the furtherance of temple and genealogical activity in the stake. We appreciate this co-operation as it keeps us in direct touch with the stake authorities.

Since the organization of our stake our endowment record at the temple has grown from approximately 3000 for the first year to a record of 29,265 endowments for the year 1928.

All of our genealogical workers are instructed to take the *Utah Genealogical Magazine,* if possible, and to work in close harmony with the Utah Genealogical Society at all times in their research activities. It is the aim of our committee to have a family record in each home of Latter-day Saints within the borders of our stake.

(b) *Can a Bishop Attend the Temple?*

The following extract was taken from a letter written by one of the bishops of the Grant Stake, in answer to three questions submitted to him by the Stake Genealogical Committee.

"You have asked me three vital questions:

(1) *"Is it possible for the bishopric of a ward to go to the temple for at least one session a month, without infringing on ward duties?"*

Answer: I hope the time will never come when I cannot attend the temple at least once a month, and as far as infringing upon ward duties, I say that I am only in the line of my duty when I go there. No bishopric has a right to ask the people to do anything it would not do itself, so in order to expect our people to attend the temple we must go there ourselves. I think a bishopric should be in a position to say to the people of the ward, "Come, let's all go to the temple tonight, or on a certain day." It is customary at times to call certain people to a three month's temple mission, and I expect to accept one of these missions myself, and to ask my counselors and clerk to do likewise.

In order that one may be able to accomplish all that is expected of him, and receive the blessings that are in store, he must be in tune with the Spirit of our Heavenly Father. We believe that our temples are the temples of our God, and the *only place* where He may choose to come. Now if these temples are His dwelling places, I feel that I must go there in order to partake of the Spirit that emanates therefrom; consequently, instead of infringing upon my duties as a bishop, it gives me the spirit of the Gospel in my work.

(2) *"Is it asking too much of the heads and officers of the auxiliary organizations to do likewise?"*

Answer: I say, "No, not any more so than the paying of tithes and offerings, keeping the Word of Wisdom, and all other commandments, required of a Latter-day Saint." *I think the time has come when every worker in the Church should consider it a great privilege and a blessing to go to the House of the Lord, and an absolute necessity, in order to be qualified to put over the work he is called to do.* "Remember the worth of souls is great."

(3) *"If the bishopric, auxiliary heads, and officers of the ward go to the temple and redeem at least one soul a month, what effect would it have on the spirituality of the ward?"*

Answer: If! oh, this big "IF"! If we could only accomplish this! I think we would then come nearer to the saying of Jesus, "Love thy neighbor as thyself," than any other people; but if we cannot get all to go, we should at least get a large percentage interested. This would undoubtedly exert an influence for great good. Speaking of the Church, the Lord said, col-

lectively He was well pleased, but that there were individuals with whom He was not pleased.

So with even a percentage engaged in this work, the Lord would be well pleased. If people will go to the temple and work for those who are dead, many of whom they have never seen, how much more diligently will they work for those who are living, and with whom they are acquainted. So I say going to the temple increases faith. With faith comes knowledge, and surely this will increase spirituality. With these requisites Latter-day Saints will serve better, and become more attentive to their sacrament meetings, whereby they may partake of the emblems of the sacrament and obtain this promise, "If you will always remember to do this, then my Spirit will always be with you."

I trust these brief answers will assist you in your most noble work, that of saving our dead, and ask that God's richest blessings attend you."

"The answers given to the three questions propounded by the Genealogical Committee of the Stake, we earnestly commend to our other ward bishoprics in the stake. The marvelous work done by our genealogical organizations is having a very marked effect upon the spirituality of the membership. If every bishopric in each of our wards would make it a point to follow the example as outlined, I feel assured that wonderful good would follow.

"I take great pleasure in recommending the attitude of this Bishop as typical of our wonderful bishoprics.

"With kindest, personal wishes, I remain,

Sincerely,

(Signed) Joseph J. Daynes,

Stake President."

2. Fremont Stake

"The Fremont Stake Genealogical Committee desires to present the Genealogical Society of Utah, this check in the sum of $20 for the purpose of purchasing a book to be placed in the Library. We desire to do all in our power to aid in the advancement of this great work, and we are going to suggest to the wards of Fremont Stake that if it is possible for them to do so, we know they will be blessed in doing likewise.

"Praying for your success in this great work of the Lord, we are

Sincerely your brethren and sisters,

Fremont Stake Genealogical Committee."

3. Delta 1st Ward—Deseret Stake

"Enclosed you will find check for $10 to buy books. This is from the Genealogical Committee of Delta 1st Ward, Deseret Stake. We hope we shall be able to do more later on.

"Success to you in your work."

Individuality

By Harry H. Russell, Superintendent of the Index Bureau

Identification. The great crying need in Genealogy is identification. The difficulties of this situation are greatly increased because of the fact that little thought has been given to the subject by most people and there is therefore a lack of appreciation of its importance, even when it is called to their attention.

It is almost impossible to convey an adequate knowledge of the problems and its difficulties to one who is not engaged in the actual work of determining "Who's Who" among millions of names. This is increasingly difficult when the record of an individual becomes separated from his family ties and he becomes, really, just an individual.

Names. It may clarify the matter somewhat, when I tell you that there are few names indeed which stand out alone. There are nearly always more than one and usually many different individuals of the same name. The number of such common names as John Smith, Mary Smith, Peter Nielson, etc., runs into the thousands for each.

This being true, a moment's thought should convince you that something else is necessary besides the names.

When there was but one Adam, all went well. Later other Adams must have appeared and to identify the first, he became Adam, the Ancient of Days. There was Joshua, the son of Nun, to distinguish him from other Joshuas; Simon, also known as Simon Barjona, later as Peter also Cephas, signifying a stone or rock, and Simon the brother of Jesus, Simon the leper, Simon Magus, Simon the tanner, Simon the Pharisee, Simon the father of Judas Iscariot, etc., etc.

It is evident at a glance that the purpose of these added names was a clumsy attempt to identify each from the others of the same name, and in a measure it accomplished its purpose. So long as an individual has the only name of its kind in history, nothing else is needed. There have been many men named Judas, but as far as I know, only one Judas Iscariot and that name causes you to shudder. Who wants to be a Judas Iscariot? But every one should want to be an individual with his own individuality. Each one of God's children is entitled to this blessing and it would be possible by the use of the modern surname and two given names, to accomplish this by giving each one a different name.

But men do not realize that the purpose of a name is to set that individual apart from all the rest of humanity and so they fall into the very common and natural error of naming a child

with the same name as his father, or of giving him a name common to the ancestral line, little dreaming of the consequent confusion which is bound to follow such procedure.

Dates. This brings about the present conditions where it is vital to have additional data in order to identify the individual. The next item of importance is the date of birth. To be really helpful this must be day, month and year. Next, the place of birth is needed. If he is known by more than one name, all of these should be given. The name, date of birth and place of birth should be, and usually are, constant and serve as the most vital items for identification. He is only born once and only in one place, but careless methods of record keeping and genealogical research give us the anomaly, all too frequent, of seeing individuals born several times and in several different places.

Relationships. Other necessary items are his father and his mother, also his wife if a male, or her husband if a female. His mother's name and his wife's name, (it must be their maiden name), are necessary and of great advantage in the matter of identification.

Guessed-at Dates. It is practically impossible to identify individuals where a mere "guessed-at" date, otherwise known as an approximated date, is used, unless accompanied by the other additional information here indicated. A John Brown, who married Mary Smith, born "abt. 1720" in Boston, Mass., is quite distinctly identified from hundreds of other John Browns, but without his wife's name, his chance of identification is almost nil.

A moment's thought also will convince you of the great difference between "born about" and "living about." With "born about" there is an attempt to get at the birth date as nearly as possible. With "living about" there is no such attempt and the individual may have been born many years before or may have died many years after, and the difficulty of identification is thereby increased many fold.

Maiden Names of Women. I wish to emphasize the importance of using and giving the maiden name of all women in genealogical record keeping. The great purpose of this work for the dead and the living, is to bind us back to Father Adam. To accomplish this we must of necessity go from children to fathers by actual steps in generations; tracing from son or daughter to father, then from father to father back as far as it is possible to go. This must of necessity be done through the woman's own father and her own ancestral lines, and not through the ancestral lines of her husband. It is therefore vital that she be recorded in her maiden name and not in her married name, which is the name of her husband and not her name at all. Mrs. John Smith, therefore, it is practically impossible to identify, because her name is not John and it it is not Smith. For the present

such names will be cleared if accompanied by the name of the husband and showing the fact that she is the mother of children in a pedigree; not because she can be really identified, but because it is not desired to interrupt the continuity of the pedigree.

Illegible Names. Care must be used in the preparation of temple sheets. You must remember that as they are made out by you so they will be recorded as they go througs the temple. The typists, and the proof readers, and the indexers must be able to read the dates. Illegible names and data, will hereafter be refused approval at the Index Bureau instead of workers there wasting hours of time and at last making an always uncertain guess on such questionable data. If it is worth doing at all, it is worth your effort to write it so that others can read what you have written.

The rules recently adopted are for the elimination of these difficulties and for the more definite identification of individuals; and these rules are for your own good. We bespeak your co-operation and your faith and prayers that we may be able to work all these things out for your benefit and blessing.

Research by Correspondence

The Pedigree of Elder John Morgan

By Mary A. L. Morgan

I was surprised to learn three years ago that the work for the mother of my husband, John Morgan, member of the First Council of Seventy, and former president of the Southern States mission, had never been done.

I determined immediately to begin tracing the Morgan line and I have met with good success.

At first it was discouraging. The Index Bureau contained practically nothing, as Brother Morgan was the only member of his family to join the Church. I read through his diaries in the Historian's Office but found little that would assist me.

Finally I appealed to A. William Lund, assistant Church Historian, who suggested that I write to the county clerk of Decatur county, Indiana, Brother Morgan's birthplace. This I did, and the letter was referred to a Mr. Braden, editor of the Greensburg, (Ind.) Daily News, who sent me a very courteous reply and gave me some interesting information from the files of his paper. He also published my letter of inquiry in his paper and was able to furnish me the names of two aunts of Brother Morgan, then living at Greensburg. I immediately wrote one of these ladies inclosing a family group genealogy blank, which she returned blank, but gave me the address of a Mrs. Lucinda B.

(Morgan) Green in Los Angeles, who was writing a family history for her nieces.

I wrote Mrs. Green and found she was a cousin of John Morgan. From her I received the genealogy of my husband's grandfather, Gerard Morgan, and of his descendants, now numbering between 200 and 300. Mrs. Green also advised me that three of Gerard Morgan's sons married three Bruce girls and I would find the names of their children and grandchildren in the Bruce pedigree.

Further correspondence with Mrs. Green brought me her manuscript, which she advised me to copy and return. This information led to Goochland, Va., where Gerard Morgan and his father were born, the birth of the former being given as 1773.

Since then my attention has been called to the report of the Col. Morgan Morgan monument commission published in Charleston, W. Va.

Our problem now is to trace the line back from the Morgan of 1773. One good clue is found. We have learned that three Morgan brothers came to America about the middle of the seventeenth century.

We are first endeavoring to obtain knowledge of the families of Leonidas, James and Gerard Morgan, brothers of John Morgan, all of whom were born in Greensburg, Decatur county, Ind. Our efforts will then be concentrated on tracing the ancestry of Gerard Morgan.

Change in Librarian

At a meeting of the Board of Directors of the Genealogical Society of Utah, held February 23, 1929, Bishop Joseph Christenson stated that his duties as Chief Recorder of the Salt Lake Temple now require all of his time. He therefore requested the Board to release him as Librarian of the Society. Accordingly he was honorably released with a unanimous vote of appreciation for his services in that position for a period of 19 years.

He will continue to serve as a member of the Board of Directors and of the Executive Committee. He was first elected to the Board June 11, 1900, and chosen as Secretary. In 1910 he became Librarian.

On motion of Bishop Christenson, Archibald F. Bennett was named as the new Librarian.

Query Department

Hart. Who were the parents of Sarah Hart, the wife of Thomas Porter of Farmington? (L. M. H. Boston Transcript—Jan. 9, 1929.)

Ans. Sarah Hart was a daughter of Deacon Stephen Hart of Farmington. She was born in England; md. Nov. 20, 1644, Thomas Porter who lived on the lot adjoining her father's. Children: Thomas, Samuel, Dorothy, Sarah and Johannah. He died in 1697. (See Gen. of Stephen Hart, p. 42.)

Fuller, Lathrop, Rowley. Wanted the ancestry of Rev. John Lathrop, Mehitable Rowley (md. abt. 1678, John[3] Fuller of Barnstable. (Query, Boston Transcript, Jan. 16.)

Fuller, Rowley. Desire dates of birth, death, marriage, names and location of ancestors of Elizabeth Fuller, who married Moses Rowley, Sr., at Barnstable, Mass., Apr. 22, 1652.

For answer to above queries see this issue of this magazine, article on "Ancestry of Joseph Smith."

Ball. John Ball, b. abt. 1785, of New Garden, Va., md. Polly Ball. John was a son of George Ball and Elizabeth Tunnell of Fairfax Co., Va. George is said by tradition to have been a son of Moses Ball, b. abt. 1732, in England. Wanted authentic information on the parentage, ancestry and families of the above.

James E. Ball,
Redmesa, Colorado.

Ans. Moses Ball, Sr., of Fairfax Co., Va., in his will, made 15 Dec., 1786, proved 17 Sept., 1792, mentions his wife Ann, sons, John and Bazil, and daughters Sabilla and Ann. Court Records of Fairfax Co., Va., prove that Moses Ball, Sr., (who had a younger brother, Lt. James Ball, who was an officer in the Revolutionary Army) had the following children:

1. John—left 6 children.
2. *Moses.*
3. *George.*
4. Basil—left 5 children
5. Anne—d. unm.
6. James—left 5 children.
7. Sibella, d. unm.

George[2] Ball, Sr., (son of Moses and Anne) is proved from these records to have had 12 children, among them being:

1. *John,* md. *Polly Ball* (dau. of Moses).
2. George, of Russell Co., Tenn.
3. Jesse.
4. William of Fairfax Co., Va.

Moses[2] Ball (son of Moses and Ann) died about 1831, leaving a will. He left the following heirs:

1. Spencer.
2. Jane (md. James Trimmel).
3. William.
4. Robert.
5. John.
6. Wesley.
7. Thomas.
8. Sarah, md. John Long, Sr.

9. Sibby, md. John Long, Jr.
10. Hester, md. William McDaniel.
11. Nancy, md. Isaac Warren.
12. Bennett.
13. *Polly*, md. *John Ball* (her cousin, son of George Ball).

Source: Va. Soldiers of 1776, by Burgess, Vol. I, pp. 129-133. (Information supplied by Research Dept., Genealogical Society of Utah.)

New. Wanted: Information regarding William New, born 29 Dec., 1780, d. 29 Sept., 1845; and of his wife Elizabeth Collins. They were of Pershore and Upton-on-Severn, Worcs., England.

(Reply furnished by Research Dept., Genealogical Society of Utah.)

Ans. William New, according to his death certificate obtained from Somerset House, London, died 28 Sept., 1845, at Upton-upon-Severn, Worcester, England at the age of 65 years.

From the parish minister of Pershore the following entries were obtained:

Marriage. William New and Elizabeth Collins, both of the Parish of Holy Cross, Pershore, were married after banns on Dec. 7, 1809.

Baptisms. Elizabeth Collins, daughter of William and Betty Collins, was baptized May 1, 1777.

William Collins and Betty also had the following children, baptized at Pershore:

June 1, 1770, Martha.
June 26, 1771, Mary.
Apr. 30, 1775, Thomas.
May 3, 1778, John.

These (and Elizabeth) were the children of the marriage of William Collins and Betty Tussingham on Sept. 25, 1769.

Dunkerly. William Dunkerly, b. Oct., 1821, Whitby, Yorks, Eng., md. Ann Pressick, b. 1826, at Whitby. James Dunkerly, father of William, and Samuel Dunkerly, his grandfather, were also of Whitby. Who were the wives and children of Samuel and James Dunkerley?

Correspondence by the Research Dept., with the parish minister of Whitby brought to light this information:

Samuel Dunkerley md. Alice Dale, 30 March, 1779, at Whitby Parish Church.

Children:

1. John, chr. 11 Nov., 1779.
2. William, chr. 8 Aug., 1781; md. Elizabeth Pearson at Whitby, 9 June, 1811.
   They had a son George, chr. 8 March, 1812.
3. Samuel, chr. 5 Aug., 1783; bur. 10 Jan., 1785.

x4. *James*, chr. 14 Feb., 1786; md. at Whitby, 10 Apr., 1811, to Ann Ventriss.

5. Thomas, chr. 12 July, 1788.
6. Samuel, chr. 30 Dec., 1792.

4. James Dunkerley and Ann Ventriss had these children:

1. Samuel, chr. 20 Dec. 1811.
2. James, chr. 26 July, 1815.
3. Thomas, chr. 15 Nov. 1817.
4. *William*, chr. 20 Apr., 1821; md. at Whitby, 27 Apr., 1845, Anne Pressick (described in her baptismal entry as dau. of Thomas and Ann (born 26 Feb., 1825; chr. 4 Mar., 1825).
5. James, chr. 26 June, 1825.

Russell. Information desired of the ancestry of a Daniel Russell from

Erie Co., N. Y., who is believed to have gone to Utah. If this Daniel Russell has any descendants there, it is not unlikely that they may have family records leading back to the father and mother of Henry Russell, my great-grandfather, who was an uncle to Daniel. Daniel's father, we have reason to believe, was Jonathan Russell, who also had a brother named Daniel.

L. B. Russell,
Comanche, Texas.

Ans. by Harry H. Russell, Supt. Index Bureau:

Daniel Russell, born 8 Mar., 1811, N. Y., md. Harriet Egleston. This Daniel was a son of Jonathan, who had a brother Daniel. Their father was Daniel Russell, born 15 Sept., 1737, Wethersfield, Conn. His parents were Jonathan Russell, b. Feb., 1690, Hadley, Mass., and Mehitable Walcott. Jonathan was the son of another Jonathan and Martha Collins Moody. His father was the Rev. John Russell, born 1627, of London, England, and his mother Rebecca Newberry. The Rev. John Russell's parents were John Russell (Glazier) and Mrs. Phebe Russell.

Webb. Information desired of Stephen Webb, who had a daughter Susannah who married John Symonds.

Ans. Stephen Webb, b. 13 Feb., 1722, Salem, Mass., md. 1st, Elizabeth Best; md. 2nd, 7 June, 1750, Mary Tyler, widow of Jacob Manning; md. 3rd, about 1775, Mary Beans, widow of John Masury. Stephen was son of Jonathan Webb and Priscilla Bray who were of Salem., md. 23 May, 1713-4. Jonathan Webb was prob. the son of John Webb. Priscilla Bray, b. 11 ar., 1689-90; was dau. of Robert Bray and Christian Collins.

Susannah Webb was the daughter of Stephen Webb and his 2nd wife, Mary Tyler (Manning), who was chr. 21 Jan., 1727, as the dau, of Joshua Tyler, (b. 4 July, 1688, Boxford, d. before 14 May, 1735) and his wife Margaret Lombard or Lambert.

Joshua Tyler, son of Moses Tyler, b. 1641-2, Andover or Roxbury, Mass.; md. 1st, 6 July, 1666, Prudence Blake (b. 15 Apr., 1647, d. 9 Mar., 1689); md. 2nd, abt. 169—, Sarah Hasey.

Moses Tyler, son of Job Tyler, bap. 1619, Shrops, England, and Mary.

Prudence Blake, daughter of George Blake of Gloucs., England, and Dorothy his wife.

(Supplied by the Research Department.)

The "Guide for Leaders in Temple Work and Genealogy" is now ready, and may be obtained at 10c a copy. Every stake and ward worker should possess one.

Lesson Department

A Successful Class in Genealogy

By Ethel I. Bird, Class Leader of the Fifth Ward, Pioneer Stake

In the summer of 1928, it was officially arranged for genealogy to be taught as an optional subject in the Adult Department of the M. I. A., and for holding classes every Tuesday evening in each of the wards, immediately following the priesthood quorum meetings.

Accordingly, a Genealogical class was organized in the 5th ward, Pioneer stake. Our aim was not only to carry on the class work outlined by the Genealogical Society of Utah, but to stimulate a deeper interest by applying the lessons thus taught to solving the individual genealogical problems of class members.

There were only three members to begin with. The class leader invited these three pioneer students to bring their friends. The beginners were already interested, so the plans outlined were received enthusiastically by the small class itself. The next week saw seven members present, and then it was suggested that personal problems should supplement the general outlines in the text book.

This personal note in the class study proved attractive; for interested people found they could get free instruction and help on their own lines and problems in the class.

A personal letter was sent out under the signature of the Ward Chairman, to those who were actively engaged in temple work, inviting them to join the Genealogical class, that they might have their own records of their kindred dead prepared properly to take to the temple. This also brought new members into the class.

It was the desire of the class leader that every member of the class have a family record book, with entries up to date. The pedigree chart was utilized and also the One Family Group blanks. The class leader demonstrated how to proceed by placing her own pedigree on the blackboard, having each member of the class fill out a chart of his or her own pedigree at the same time. Each started with himself, giving his own name, birth date, birth place and marriage date; then on the next generation outlined on the chart was placed similar information concerning his father and mother; then of his four grandparents; eight great grandparents, and so on. After each member had charted his pedigree back as far as he could go, the One Family Group Record was filled in for each husband and wife on the chart, and their families.

The members were invited to bring all their old or new

records to class with them. If certain data concerning individuals on the chart were not known by any class member, he or she was asked, if possible, to supply it by the next class period. For instance, Sister Brown did not remember the date of her grandmother's birth, though her grandmother was still living. She was urged to make a visit to her before the next class and obtain as much information as possible from this dear old lady while she had the opportunity of obtaining it from her personally.

As the lesson work progressed, new members joined the class each week, until now the attendance is 25 members, which is the largest class ever held in Genealogical work in this particular ward. Members of the adult class, who at the beginning of the year had elected to study another subject, have one after another joined the group studying genealogy, and become so vitally interested in the great and important work of Genealogy, that they have remained with it, and their own class was discontinued for lack of members.

The lesson on Scandinavian Research was treated by one of the members of the ward, Brother Carl A. Krantz, who is thoroughly acquainted with record conditions in the Scandinavian countries. He placed on the blackboard, for the benefit of the class members, pedigree charts prepared by the very well known genealogist, Miss Ella Heckscher, of Upsalla, Sweden; and explained step by step the genealogical information she had secured for one of the members of the ward.

Sister Gertrude L. Baird of the Genealogical Library, instructed the class in German Research. Two years ago, Sister Baird took an extended trip to Germany for Genealogical information. This class period proved very interesting, as her personal experiences with parish ministers, keepers of records, etc., in the various cities of Germany, were brought into the lesson.

Sister Mabel Y. Sanborn, of the Genealogical Library, presented the lesson on Heraldry and Visitations. Large charts illustrating Heraldry were demonstrated to the class, and with her thorough knowledge of this particular subject, the class received excellent instruction.

The personal experiences of the class leader in correspondence with parish ministers in England proved very interesting in the lesson on English Research, actual replies and the information obtained being exhibited in class. Where personal experiences have been brought into the class work to supplement the regular lessons outlined much more interest has been added to the class.

The class has now selected one night session at the temple each month, as the 5th Ward Class Excursion night. It is their objective for each person to prepare the names he takes prior to that date in the class, so that each one may do the temple work for his own loved ones who have passed beyond. By doing

this, we are all, class and class leader, discharging our greatest responsibility, which is "seeking after our dead." For we read in Gospel Doctrine, by Pres. Joseph F. Smith: "We will not finish our work until we have saved ourselves, and then not until we have saved all depending on us; for we are to become saviors upon Mount Zion, as well as Christ."

(The attention of class leaders is called to these things in the preceding account which have contributed to the success of the class:

1. Members were interested because their own problems were discussed.
2. Personal invitations were sent by the ward representative.
3. They were benefited because their own problems were solved.
4. They were prepared to do a great service, for their own family names were prepared for temple work.
5. Expert instruction was given by those best qualified to handle each topic.
6. Real application of truths learned is made, and an enthusiastic and genuine class spirit engendered, by the members going to the temple in a body. Ed.)

A Real Opportunity to Help

By James M. Kirkham, Member of Liberty Stake Genealogical Committee

"Cast thy bread upon the water; for thou shall find it after many days." This saying of Solomon applies exactly to the suggestion we are going to make at this time.

According to the Prophet Joseph Smith, "The greatest responsibility in this world that God has laid upon us is to seek after our dead."

To perform this work we must have the names of our dead forebears, know also their parents, the time and place of their birth, marriage, and death. How can this information best and most economically be secured? At the Genealogical Library. Here is being established one of the greatest and most helpful sources of genealogical information to be found anywhere.

We want to build here a *great central library* and this is how you can help. Thousands of genealogical books have been and are now being published. The membership dues, which have been the only means of securing money for buying books, can only purchase a small part of those so urgently needed and now so readily available.

The opportunity is now offered you to help buy one or more

of these books. Send one, five, ten or twenty-five dollars to the Library and experienced genealogists acquainted with our problem will buy books with your money. On the fly leaf of each volume so purchased will be affixed a slip giving the name of the donor, so those who are helped by it will know their benefactor. An official acknowledgement from the Library will be sent you.

If you only knew what help each additional book gives to those searching in the library, how it benefits not one, but many, different families you would gladly respond to this invitation. In many genealogical books there are numerous family pedigrees. These contain the names of those who have married into the family whose history is being written. Often these names serve as connecting links in compiling other complete pedigrees.

If you have not yet experienced the thrill that comes in making up your own pedigree history, by finding in some book the name or names completing the generations of your family, then you have before you one of the real joys of life. Send money to purchase one book—or more—today, and its multiplied value will come back to you as the library increases in its power to help.

Sooner or later, without fail, some of your own pedigrees will be purchased and added to the library. You help another with the book you buy; out of pure gratitude he buys a book which will help you. Help yourself by helping others. Give in order to share.

As a result of this enlargement of our Library we will find whole pedigrees available for temple work, instead of being compelled to waste our time gleaning scattered, unconnected and unrelated names. The least we can do is to buy and use the records of our own families already compiled for us by the world.

We have suggested the urgent need of books and again invite you to send money to help buy one or more of them. Make your check payable to the Genealogical Society and mail it to them at 47 East South Temple, Salt Lake City, Utah.

Historical and Genealogical Sketch of the Critchlow Family

Continued from page 187, Vol. XIX

Compiled by Harriet Critchlow Jensen

Benjamin Chamberlin Critchlow, eldest son of William Critchlow, pioneer of Ogden, spent most of his life in Utah after coming as a youth with his father across the plains and participating in the hardships and trials of those stirring times.

After arriving in Utah he hired out to do chores and farm work. As he grew older he hauled rock and wood and began to build a house on the land his father had purchased, but as everyone was advised to move into the town as a protection from a threatened Indian outbreak, he discontinued this work.

In the spring of 1854 he records the following in his journal: "In June I went in company with William and James Burch, James Richie and James Brown on an expedition which almost became disastrous. We rigged up one of two boats used as a ferry boat in crossing Weber river during high water. James Richey, having had experience on the water in England, helped to get the boat in working order with sails and two pairs of oars. We put our boat when we had it ready onto a wagon and hauled it to near the mouth of Weber River where we set sail to cross the Great Salt Lake. Our landing was a little north of Church Island on a rocky, barren place, about two acres in extent, inhabited by water fowls, pelicans, blue heron, and sea gulls, all nesting close together. After camping there for the night, we crossed to Carrington Island where we again camped with very little water in our keg, it having leaked out on the way.

"The next morning we crossed to the western shore of the lake hoping to find fresh water, as our supply was entirely gone. I was walking along near the shore of the lake when a large rattlesnake coiled almost at my feet caused me to suddenly stop. I brought my gun from my shoulder and shot, almost severing his head from his body. No game could be found, and no fresh water. We traveled all day without finding any, so we set sail again and reached Church Island before daylight. We lay down and slept until the sun was high in the East. We were almost exhausted, not having had water for two days and nights. After searching, we found brackish water which served to allay our thirst.

"We found some cows with their calves and managed to catch and tie one and so that day we had a feast of bread and milk. We left Church Island and soon came to the mouth of Weber River and had fine sport in catching young wild geese. I

started for home intending to send back a team for the boat. When I reached the river near Riverdale, I undressed and swam across, expecting to find the other boat and go back and get my clothes, geese and gun, but was unable to find the boat. After wandering around for awhile, I found an old gray mare belonging to Ralph Douglass, and catching her I swam back to the other shore and got my clothes and other belongings, and arrived home without any desire to repeat the experience.

"Our reason for taking this trip was that we expected to find alum which would pay for the time and expense in fitting up for the journey. Two men had previously been to the place and got alum, but they had purposely misdirected us and sent us in a wrong direction and had we been two days later, all would have been lost as a terrible west wind storm came up and our boat could not have lasted five minutes and we would have all perished as many have done since under like conditions. One of these men came to me during the Reformation, acknowledging his fault and asking my forgiveness.

"The next year, 1852, my brother William and I broke up seven acres of land and raised a good crop. That fall the grasshoppers and locusts laid so many eggs in the ground that in 1855 they destroyed a large part of the growing crops in the territory. I spent a large part of my time for weeks in destroying these pests by driving them into ditches and crushing them.

"The winter of '55 and '56 is known as the hard winter in which so many cattle perished. The grasshoppers having eaten the country out and a heavy fall of snow covering the ground until the first of April, thousands of cattle died. The crops failing the next year, many people were glad of the opportunity to go to the river bottoms and get the meat of the cattle that died of hunger and cold, and bring it home on handsleds to keep their families from starving. Father divided up our wheat until we had to go without before the next harvest.

"When harvest time came, a man from Bountiful threshed the wheat for us with a separator and took a number of bushels, besides his honest toll for the work. He came back a year after and confessed that he had done so and was ashamed, and especially so to have taken advantage of an afflicted man like father was with his paralyzed body. But while this man acknowledged his dishonesty he never offered to pay the stolen wheat back.

"During this hard winter one of our cows was found dead one morning in our yard. A neighbor came and asked mother for the meat, and she told him he could have it. He went home to get his knife to take off the hide and another neighbor came and asked for a part of the meat. Mother, thinking there would be enough for both, told him he could, also, have a part. The man who came last, started to take off the hide. By this time the first man came back, and as he had the first promise, he felt

that he was being robbed and appealed to mother, who said she thought there would be enough for both and advised them to divide the meat equally between them, which they finally agreed to do.

"As the spring advanced a kind of dock was eaten by many. Some had a little bran, and others dug roots—mostly the sego root. There were a few who had a little wheat, and sold it for all they could possibly get for it, but they have never prospered financially or spiritually since.

"In a general way money could not buy a pound of flour or wheat of others, but brotherly love would cause people to divide their scanty stores with their more unfortunate brethren.

"The summer of 1856 was a fruitful one and on the 24th of July, we had bread from new wheat, and vegetables in abundance. We had a big celebration and tables were set with these delicacies and all had a jolly good time with songs, speeches and thanksgiving.

"In the fall word came from the Presidency of the Church that a test was coming to the Saints. All were required to repent of their sins and inasmuch as they had wronged each other they should make restitution. I felt that I had need of repentance and endeavored to do all that was necessary to secure the promise that with a full repentance all former sins and shortcomings would be forgiven. I was called by the Presidency of the Stake to take a mission through the country and preach reformation and repentance. My companions on this mission were William Gibson, John Brown and Orson Merril.

"President Young and the Church authorities decided to hold a celebration on the 10th anniversary of the pioneers' entrance to Salt Lake valley. Invitations were sent to all of the people to meet sixteen miles up Big Cottonwood Canyon, and I decided to go to the celebration. I borrowed a horse and rode to Salt Lake, a distance of forty miles, and turned it in Uncle William Hickenlooper's pasture for the night. The next morning the horse acted strangely, so I took him to Dr. Hughes who said it had been eating 'crazy grass.' The doctor poured some medicine down the horse's throat and told me to ride him swiftly around a ten acre block. I did so, speeding him up to the limit, according to the doctor's directions, although I was afraid it might injure the horse. When I came back to the starting place, the horse gave a sort of cough or sneeze and the doctor said, 'You can go on now, your horse is all right.' I was very much pleased to find what seemed a serious ailment, so easily and quickly removed.

"On the evening of the 23rd we came to a lovely camping ground near a beautiful lake surrounded by grassy meadows, with towering pines in the background, while still beyond, mountain peaks loomed up partially covered with snow. A number of brass and martial bands from different parts of the Territory were

present. The mountains seemed to be full of music as one band after another would strike up, the sound reverberating from peak to peak.

"Early the following morning—the 24th—firing of cannon announced the beginning of the day's activities. Large floors had been laid for dancing, swings suspended from large trees and everything was in readiness for an enjoyable time. Soon after the first cannon was fired, two men, travel-stained, were seen to emerge from the road below, and make their way to President Young's quarters. These men were Abram O. Smoot and Judson Stoddard. They reported that an army was on the way to Utah to exterminate the Mormons. President Young called the people together and remarked that he had said when the people first entered the valley, 'If our enemies will let us alone for ten years we will ask no odds of them. The time is up today, and we will put our trust in the Lord, who will overrule all things for the good of His people.

"It might seem to some after passing through the mobbings and persecutions that were yet vivid in our memories that the announcement that an army was coming to make war on us, would strike terror to the hearts of the people, but if anyone felt the least bit uneasy on that occasion, I was unable to discover it.

"The pleasures of the day were continued, President Young leading on in the dance with no apparent anxiety on his part.

"On the morning of the 25th, we broke camp and returned to Salt Lake City. The following day being Sunday, President Young, at the services, told the people of the approaching army, and that we would not let them enter the valley until we knew more about the purpose of the Government in sending them.

"Preparations were soon in order to resist the approach of the army. The entire Territory soon became imbued with the feeling that every man should enlist in defense of our homes and loved ones. In Weber County we began by organizing a regiment under the command of Chauncey W. West, and we spent the early part of the fall in drilling under Adjutant Dan'l Gamble, who had seen service in the English Army.

"A few cavalry men were sent to join Lot Smith, who was ordered by General Wells to intercept the army and do all he could to impede their progress, but in every way possible to avoid the shedding of blood. I, with William Paine, William Smith and Mr. Lee, was sent north and east to Soda Springs to see if the army was making its appearance in that direction. Having satisfied ourselves that the approach of the army was not in that direction, we traveled down Bear River on our return. We were caught in a snow storm and suffered with the cold as our bedding and ourselves were wet through. When we reached Maughn's Fort, now Wellsville, Cache County, I was very ill, but after resting a few days with Peter Maughn's folks, I was able to continue

my journey home. I later made a trip up through Malad valley with Chauncey W. West's command, then back to Echo Canyon where we made preparations to meet the army when it came. When the heavy snows of winter closed the mountain passes, we returned to our homes. That winter one thousand men were selected to form Cavalry to go against the soldiers when they came in the spring. I was selected as one of this company and our outfits consisted of two horses—one to pack our equipment on and the other for our personal use. We were all ordained Seventies before we were to leave.

"In March word came that there was an uprising of the Indians on Salmon River, where a mission had been established, and they were killing some of the people and driving off the cattle and horses.

"Our company, together with Captain Horton Haight's company, was called to go to the relief of this colony which was threatened with extermination by the hostile savages. We left on the 11th day of March under the command of Colonel Cunningham of Salt Lake City. Stormy weather, followed by cold freezing nights, was encountered soon after leaving, so that standing guard nights, traveling forced marches through the day, with no tents or other shelter, made the journey exceedingly hard.

"After arriving at the Fort on Salmon River we found the people at the mission in great distress, but were able to rescue them from the peril they had been in, but their cattle and horses were all gone. I drove a four horse team back to Ogden, taking with me some of the women folks. When we reached Blackfoot, Idaho, on our way to Utah, we got word that the settlers were leaving their homes and moving south. A couple of days after this, while traveling up Bannock Creek, we came across the dead body of Bagley Lake, who had been killed by Indians in ambush several days before, and left naked with an arrow through his heart, and his entire scalp taken off. Bagley and others had preceded the main company of settlers to take news of the departure of the people from the south. We took the body of Bagley Lake to Utah for burial.

"When we reached Brigham City we found that many of the people had left their homes and the rest were preparing to go south under the advice and instructions of President Young, who counseled the people to leave before Johnston's Army arrived, and, if necessary, to burn their homes, rather than have them taken by the enemy.

"When I arrived in Ogden I found that my folks had followed this advice and gone with many other families, and the rest of the inhabitants were preparing to go. I joined father and the family at Kaysville and we proceeded on our way with many others to Summit Creek. I drove our team back and forth assisting others, and in May and June planted some corn and potatoes.

"Finally the President of the United States called off the threatened attack on the Mormons and President Young told the people to return to their homes, and the soldiers were allowed to enter the valley and pass through Salt Lake City, and take up their quarters at Camp Floyd. The people had become almost destitute of clothing, by this time, but a market was found at the soldier's camp for our produce, thereby circulating money and enabling the people to supply themselves with things necessary for their comfort.

"In the spring of 1860 I made three trips to Fort Bridger hauling produce to sell to the soldiers who were leaving Utah. Returning from one of those trips myself and others nearly lost our lives in the high water of the Weber River. We crossed the stream nineteen times in one day and the last time we got in deep water and could not go back, but succeeded in reaching the opposite shore in safety.

"On another occasion while making these trips, we came across William Henefer, who had been whipped nearly to death by a party of soldiers who had a grudge against him for arresting one of their number previously in Salt Lake City, while acting as policeman.

"After things settled down peacefully, I engaged in farming during the summer months and attended my father's school in the winter. On January 7, 1861, I married Martha Ann Garner, Lester J. Herrick performing the ceremony. My wife lived with my father's family that winter while I worked in Ogden Canyon getting out timber with which to build a house. In the spring we lived in a corn crib five by twelve feet in dimensions. We had one skillet in which to do all our cooking. It rested on a fireplace made out of three rocks, and was out-of-doors. Mother gave us three knives and forks, three plates, two cups, and two spoons. Our bed consisted of a straw tick and an imitation feather bed made of 'cat-tails' which grew in the slough near by. I had two cows giving milk and my wife knew how to make butter, so we lived well and happy. In the meantime my house of logs was being completed, and we moved into it on the fifth of November. Here our first child was born."

A few years after his marriage, Benjamin Chamberlain Critchlow went upon a mission to his native state, Pennsylvania, laboring mostly in Allegheny and Butler Counties. After his return, he was ordained Bishop of the 1st Ward of Ogden City, which position he held for many years. His wife was president of the Relief Society of the same ward up until shortly before her death. Although she suffered greatly with a crippled leg, she was faithful in looking after the needs of the poor, in waiting upon the sick, and in preparing the dead for burial, for in those days the duties of the undertaker consisted only in preparing a coffin and in digging the grave.

In the arduous duties of her husband's calling as Bishop, she stood faithfully by his side until her death.

In 1881 Bishop Critchlow married Elizabeth Fellows, daughter of George Fellows, of England. She bore him six children, two of whom are dead.

Before her marriage, Elizabeth was a school teacher in Mount Air, Iowa, and in the Ogden City schools. After her marriage she and her husband made their home in Afton, Wyoming, and later in Hyrum, Utah.

Mrs. Critchlow has been an officer of the Hyrum Stake Relief Society and ward organist for many years. At the age of seventy, she is still active and energetic in her church duties.

Bishop Critchlow died in his ninetieth year and was unusually active in mind and body up until his death, which occurred August 31, 1924.

Charlotte Rhoda Critchlow, only daughter of William Critchlow, pioneer of Ogden, shared with her parents and two brothers all of the hardships and suffering endured by them in crossing the plains and getting established in the Rocky Mountains. When she was twelve years old, during the "move south" she was exposed to the cold and storms without adequate clothing and shelter and contracted a severe cold which so affected her health that she never fully recovered.

When she grew to womanhood she married Israel Canfield, a business man of Ogden, and bore him four children, one dying in infancy.

Charlotte was quiet and unassuming; a most devoted daughter to her aged parents—a fond wife and indulgent mother. She was not known outside of her immediate family and friends, but to those who did know her, she is enshrined within their hearts with the tenderest love and memories. Unselfishness, self-sacrificing, service, and kindliness were her chief characteristics. She was a second mother to her nieces and nephews, who took all of their griefs to "Aunt Cis" where they were sure of finding a balm.

She was a patient sufferer all of her days and took with her, when she departed this life, the deepest love and respect that it is possible to bestow upon anyone.

William Fuller Critchlow, youngest son of pioneer William Critchlow, married Mary Eliza Brown, daughter of Captain James Brown (founder of Ogden) and Mary McKee Black. To this union were born fourteen children, ten sons and four daughters. Eight of these children are living, are married and have families. William Fuller Critchlow was a man of versatility. While his business was that of a contractor as a matter of necessity, yet he had talent, undeveloped and untrained, as a musician, a poet and lecturer. Higher education appealed to him, yet he had no facilities for obtaining it. He was self educated. He was a deep student of human nature, with a great love for humanity.

A Study of President Brigham Young at Different Periods of His Life

(Photo collection by Swen Young Grigg and Clive Ellis Jr.)

Brigham Young, born June 1, 1801; Died August 29, 1877.
Top row, left to right: Hyrum S., Joseph A., Brigham Jr., John W., Willard, Alonzo. Second row: Mahonri, Arta, Don Carlos, Phineas. Third row: Heber, B. Morris, Alfales, Feramorz. Bottom row: Ernest, Lorenzo, Oscar.

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The Ancestry of President Brigham Young

By Mabel Young Sanborn, a Daughter

PERSONAL RECOLLECTIONS OF BRIGHAM YOUNG

Much has been written about the greatness of Brigham Young as a Leader, a Statesman and an Empire Builder. The following genealogical record of his direct ancestors presents him in a more domestic light, and this is the side of his life of which I wish to give a glimpse.

The picture that comes most vividly to my mind is the time of Evening Prayer. Imagine a large room—a heavy velvet carpet, a large hand-carved mahogany sofa at one side, gilt framed mirrors and built in wall cabinets, a large square piano at one end of the room, and rich lace and velvet curtains at the deep embrasured windows—the entire room taking on the soft mellow tones of the dark red wood. Seated at a large circular table in the center of the room is our beloved father. Calm, majestic, his eyes and smile beam with loving watchful care over us all. His wives and children are grouped around the sides of the room, each in his or her own place. Father converses with one and then another, asking about an absent child, or one of the children who has been ill; and then quietly he says, "Let us pray," and we all kneel down and listen to his dear voice as he petitions our Father in Heaven to bless all of us, the members of the Church, and His children over all the earth. After the prayer, the opportunity is afforded for any of the family who wish, to consult father upon matters of interest and concern to themselves. The older members of the family stand about and visit awhile, the young folks hurrying away to the theater.

Father fostered the best in literature, art, and drama, for his family and for the people. We were brought up on Shakespeare. At the theater each one of us had his or her own particular place. A certain part of the auditorium was set apart for father's family

and another part for the families of the Apostles and other prominent men. The performance always started at a very early hour, so that people could have plenty of sleep and be prepared for the labors of the next day. The beautiful old theater! It was planned and built by father in 1862 (the year before I was born). There all the great actors and actresses of the day were proud to perform for Brigham Young and the splendid band of Pioneers who came from the New England States to settle in the tops of the Rocky Mountains. The rule of the theater was for some celebrated actor to come out here for the season and be supported by a splendid local company, some members of which had received training in London, England, before joining the Mormon Church and coming to Utah.

I was the last one of father's children born in the Lion House, the two children younger than myself being born elsewhere, therefore my personal recollections are of a time when peace and plenty reigned. Yet I have heard my dear mother tell of some of the hardships they encountered in the earlier days. There were no luxuries then, each had to do his or her share towards the good of all. My mother was married to my father just as he was leaving to pioneer the way to the "Valleys of the Mountains," and she did not see him again for nearly two years. She went up to St. Louis with my grandmother—and they worked there as maids in private households, until father sent word that he had arranged for mother to come west with a party of Saints, and with a family by the name of McMullen. Mother, who was then aged eighteen, drove the team of horses, cooked for the family, cared for a number of children and nursed Mrs. McMullen, who gave birth to a child on the way. Mr. McMullen drove the ox-team which pulled their household goods and other freight.

Father's last birthday but one which occurred June 1, 1875, was spent at St. George. It was fittingly celebrated by various ceremonies, and on his arrival home, early in the afternoon, five little girls and I, dressed in our best white dresses, stood waiting and ready, three on either side of the path leading from the gate to the house, with baskets of flowers which we strewed before him as we sang in our childish voices a little song composed for the occasion. It was a simple little song and a simple little ceremony thought up by a child, but it touched my father's heart, and there were tears in his eyes as he patted my head and thanked us for our offering, before he passed into the house.

One other recollection of my revered father that comes often to my mind, concerns the Temple at St. George. He lived to see the completion of that Temple in January, 1877, and how beautiful it looked—all heavenly white against the bright red sandstone hills. I was fourteen that year, old enough to see and know of father's deep and abiding interest in temples and temple work—and his joy and gratification at the completion of the St. George

Temple. He gave great attention to the perfection of every detail of the building and its furnishings, and drew a plan of the lower floor. The great bronze font supported by twelve life-sized oxen, which cost upwards of $7000.00, was a personal gift from him.

In August, 1877, he was lying ill, and all the Church was in mourning. How we all fasted and prayed, but his time had come. His Father called him home. If the sky had fallen, if the world had come to an end, we could not have been more stunned! I remember the hurried preparations of departure of Apostle Wilford Woodruff, my mother and myself, from St. George. The trip had always before required a week, sometimes two. We were three days and nights on the way, telegraphing ahead for relays of horses and drivers, sleeping as we could—sitting on the seat of a buckboard—but arriving here just two hours before the funeral was to take place.

Oh how solemn and impressive was that simple service! No pomp nor ceremony! Thousands upon thousands of the saints, their hearts full of grief, crowded to the very doors of the tabernacle, and filled the grounds. There were addresses by the Apostles and others, and then the slow solemn march to the private family cemetery three blocks away, bands and muffled drums playing the requiem of the departed Leader and Prophet.

He had left explicit instructions as to how he wished his funeral and burial be conducted. Thousands of tourists ask why his family or his people have erected no monument to him. The answer is that it was the express wish of my father, made very emphatic in the codicil of burial instruction attached to his will, that no monument be erected at or near his grave.

Brigham Young needs no monument of stone. His deeds are monument enough! By them alone he chose to be known, and through them his name will endure.

1. BRIGHAM YOUNG, son of John Young and Abigail (Nabby) Howe, was born 1 June, 1801, Whitingham, Windham Co., Vt. He died 29 August, 1877, at Salt Lake City, Utah.

(For his wives and children see: Utah Genealogical and Historical Magazine, April issue, 1920, Volume 11—Page 49.)

2. JOHN YOUNG, son of Joseph Young and Elizabeth Hayden (widow of Jonathan Treadway) was born 6 March, 1763, Hopkinton, Middlesex Co., Mass. His record of service in the Revolutionary War follows: "YOUNG, JOHN, Hopkinton. List of 6 months men raised agreeable to resolve of June 5, 1780, returned as received of Maj. Joseph Hosmer, Superintendent for Middlesex Co., by Justin Ely, Commissioner, dated Springfield; also, descriptive list of men raised to reinforce the Continental Army for the term of 6 months, agreeable to resolve of June 5, 1780, returned as received of Justin Ely, Commissioner, by Brig. Gen. John Glover, at Springfield, July 7, 1780; age 17 yrs.; stature,

5 ft. 3 in.; complexion, light; engaged for town of Hopkinton; marched to camp July 7, 1780, under command of Capt. Dix; also list of men raised for the 6 months service and returned by Brig. Gen. Paterson as having passed muster in a return dated Camp Totoway, Oct. 25, 1780; also, pay roll for 6 months men raised by the town of Hopkinton for service in the Continental Army during 1780; marched July 4, 1780; discharged Dec. 15, 1780; service 4 mos. 22 days, travel (200 miles) included"

He married 1st, 31 Oct., 1786, ABIGAIL (NABBY) HOWE (3), daughter of Phineas Howe and Susannah Goddard, born 3 May, 1766, Hopkinton, Middlesex Co., Mass., died 11 June, 1814-15. He married 2nd, 1817, Hannah Dennis, of Tyrone, Steuben Co., N. Y. He died 12 October, 1839.

Children of John Young and Abigail (Nabby) Howe

i. NANCY, b. 6 Aug., 1786, Hopkinton, Middlesex Co., Mass., d. 22 Sept., 1860; md. Daniel Kent.
ii. FANNY, b. 8 Nov., 1787, Hopkinton, Middlesex Co., Mass., d. 11 June, 1859; md. 1st, Robert Carr; md. 2nd, Roswell Murray.
iii. RHODA, b. 10 Sept., 1789, Hopkinton, Middlesex Co., Mass. d. 18 Jan., 1840; md. John Portinus Green.
iv. JOHN, b. 22 May, 1791, Hopkinton, Middlesex Co., Mass.; d. 27 Apr., 1870; md. Theodocia Kimball and others.
v. NABBY, b. 22 April, 1793, Hopkinton, Middlesex Co., Mass.; d. 1807.
vi. SUSANNAH, b. 17 June, 1795, Hopkinton, Middlesex Co., Mass.; d. 5 May, 1852; md. 1st, James Little; md. 2nd, William Stilson.
vii. JOSEPH, b. 7 April, 1797, Hopkinton, Middlesex Co., Mass.; d. 16 July, 1881; md. Jane A. Bicknell and others.
viii. PHINEAS HOWE, b. 16 Feb., 1799, Hopkinton, Middlesex Co., Mass.; d. Oct., 1879; md. Clarissa Hamilton, and others.
(1) ix. BRIGHAM, b. 1 June, 1801, Whitingham, Windham Co., Vt.; d. 29 Aug., 1877; md. Miriam Works, and others.
x. LOUISA, b. 26 Sept., 1804, Smyrna, Chenango Co., N. Y.; d. July, 1833; md. Joel Sanford.
xi. LORENZO DOW, b. 19 Oct., 1807, Smyrna, Chenango Co., N. Y.; d. 21 Nov., 1895; md. Persis Goodall, and others.

Child of John Young and Hannah Dennis

xii. EDWARD, b. 30 July, 1823, Tyronne, Steuben, N. Y.; md. Didama Vanderwaka.

4. JOSEPH YOUNG, son of William Young and Susannah Cotton, was born 12 Feb., 1729, Boston, Suffolk Co., Mass. He married 21 Aug., 1759, at Hopkinton, Middlesex Co., Mass., ELIZABETH HAYDEN (5) (Treadway), daughter of John Hayden and Lucy Maynard, and widow of Jonathan Treadway. In early life he is spoken of as a husbandman, later he is called a physician. He served in that capacity in the French and Indian War, and was present at the siege of Fort William Henry. He was accidentally killed by a falling pole from a fence. The letters of administration of his estate were filed 14 Nov., 1769.

Children of Joseph Young and Elizabeth Hayden

i. SUSANNAH, b. 2 Dec., 1759, Hopkinton, Middlesex Co., Mass.
ii. WILLIAM, b. 28 Feb., 1761, Hopkinton, Middlesex Co., Mass.; mar. int. 9 Oct., 1780, to Hannah Boynton.
(2) iii. JOHN, b. Mar., 1763, Hopkinton, Middlesex Co., Mass.; md. 1st, 31 Oct., 1786, ABIGAIL HOWE (3); md. 2nd, HANNAH DENNIS in 1817; d. 12 October, 1839.
iv. JOSEPH, b. 21 Mar., 1765, Hopkinton, Middlesex Co., Mass.
v. ANNA, b. 30 July, 1766, Hopkinton, Middlesex Co., Mass.
vi. ICHABOD, b. 24 July, 1768, Hopkinton, Middlesex Co., Mass.

8. WILLIAM YOUNG, of Boston, Suffolk Co., Mass., (Cordwainer); md. 27 May, 1722, SUSANNAH COTTON (9), born Portsmouth, N. H., daughter of John Cotton and Sarah Hearle.

Owing to the incompleteness of existing records it has thus far been impossible to ascertain the parentage of William Young. A careful study has revealed the following facts concerning his life.

He first appears on record at Boston, Feb. 20, 1712, when as "William Young, Cordwainer," he deeded land to Allan. Hence he was evidently an adult at that period, and must have been born by or before 1691. No wife is mentioned in the transaction.

April 12, 1717, William Young married *Martha Emmons* at Boston. She was born 3 March, 1697, at Boston, daughter of Benjamin Emmons, cordwainer, and his second wife Elizabeth ..... She had a brother Benjamin who was also a cordwainer, and it is probable that William Young was an apprentice of Benjamin Emmons, or that the two became acquainted through similarity of occupation. Both Benjamin Emmons and William Young held the offices of Hog-Reeve, Constable, Sealer of Leather, Clerk of the Market and Scavenger (Street Commissioner) for the City of Boston in various years. Both belonged to the Old South Church of Boston. (Emmons Family, pp. 13, 14, 16.)

In 1718 William Young, cordwainer, and Martha Emmons relinquished title to the Emmons estate. William and Martha Young had a son William born 30 Dec., 1717, baptized 5 Jan., 1718. A daughter Martha was born to them 23 Aug., 1719-20. Though the deaths of the mother and children are not found recorded it is probable that they died about the year 1720 or 1721. Their names do not again appear on the records.

In 1721 William Young and Benjamin Emmons were chosen Scavengers at Boston. On April 12 of that year he signed a petition to the Governor of Massachusetts, with a number of others from Boston and Newbury, Mass., and New Hampshire for permission for settling the town of Nottingham, N. H. (Cogswell: Hist. of Nottingham, p. 80.) His name appears in a schedule of the Proprietors of Nottingham dated 10 May, 1722. In the same

month, 27 May, 1722, he was married in the North Church of Portsmouth, N. H., to SUSANNAH COTTON (9) (N. H. Gen. Record, Vol. 5, p. 44), daughter of John Cotton and Susannah Hearle. Before her marriage Susannah Cotton was betrothed to Ebenezer Wallingford of Dover, N. H., who died in August or September, 1721, making her his executrix and principal legatee of his estate. Thomas Wallingford of Dover, brother of Ebenezer, later entered suit at Boston in 1722 against "William Young, cordwainer, of Boston and Susannah Young, who was Susannah Cotton." This record is valuable in identifying the husband of Susannah as the cordwainer of Boston.

It is apparent that the couple resided at Boston.

In April, 1723, Edward Nail of Boston deeded land to William Young, cordwainer. Elizabeth, daughter of William and Susannah Young was born 13 June, 1723.

On 27 Jan., 1726, William Young of Boston, cordwainer, sold his full right or proprietor's share in Nottingham "and all my right as I am one of ye grantees mentioned and set forth in ye schedule to ye charter of ye said town, with all my wife appertaining."

16 Feb., 1725-26, William Young of Boston, cordwainer, bought land in Barrington, N. H. He made other purchases and sales there in 1728, 1729 and 1732.

27 Jan., 1727, William Young of Boston, cordwainer, sold a lot in Nottingham, N. H., and was a party to other deeds there in Oct., 1728.

18 Feb., 1728, William Young became a member of the Old South Church of Boston.

12 May, 1728, Susanna Young became a member.

14 May, 1728, William Young, cordwainer, was chosen Clerk of the Market for Boston.

12 Feb., 1729-30, Joseph, son of William and Susanna Young was born. This is the last mention found of the mother.

6 Jan., 1731, William Young drew another lot in Nottingham as a proprietor.

In 1732 he served as Scavenger, in 1734 and 1735 as Sealer of Leather, and in 1735 as Hog Reeve for Boston.

26 Sept., 1736, William Young married *Hannah Dyer* at Boston.

1 Oct., 1737, William, son of William and Hannah Young, born. This child evidently died young.

12 Nov., 1741, William Young (by this date he had removed from Boston) of Hopkinton, cordwainer, sold land in Nottingham.

William Young was an invalid for an extended period before his death. The estate was charged with eight months nursing of William Young in 1743 and ten months nursing of William Young in 1746. He died in 1747.

In his will, dated 16 April, 1747, he speaks of himself as "William Young of Hopkinton, cordwainer," and mentions his wife Hannah, his daughter Elizabeth, and his only son Joseph, then under age. The condition "In case my son Joseph lives with Mr. Atwood on my place during the term of four years, etc.," probably means that in four years Joseph would be of age.

He provided that his land in Nottingham and Barrington be sold. Executors were his friend Samuel Barrett and his daughter Elizabeth.

His widow Hannah was still living 25 March, 1751, when she was party to a deed.

There appear to be two possibilities as to William Young's parentage. He may have been descended from the Young family at Boston, or from that at Exeter and Dover, N. H. Both branches were apparently represented at Boston.

Giles and Ruth Young had a son William baptized in the First Church at Boston, 11 April, 1675. A William Young was married at Boston to Sarah Whiteache, 11 Oct., 1694.

William Young, glazier, perhaps a relative of William Young the cordwainer, married Mary Parry, 26 Aug., 1708. His estate was administered in 1752 at Boston.

Anthony Young and Rachel Wheeler had a son William, born 13 Feb., 1703, and baptized 29 Aug., 1703. He was a distiller by occupation. His wife was Hannah Healey, whom he married 27 Jan., 1726. It is sometimes difficult to distinguish the children of this William and Hannah from those of the cordwainer. But in the will of his wife Hannah Healey Young in 1790, and of his daughter Hannah in 1796 the names of his children are given as those of William the distiller, who died 5 June, 1750 in the 48th year of his age and was buried in Copp's Hill Cemetery, Boston.

Other facts seem to connect William Young with the descendants of John Young who was of Dover, N. H., 30 March, 1670, and was killed by Indians, 9 June, 1697. He had a son Joseph who lived at Exeter, N. H. It is possible this Joseph was the father of William. It will be noted that the latter's only surviving son was named Joseph. This relationship would account for William obtaining a grant of land in Nottingham, New Hampshire. "These towns were settled by men, or children of men, who had shown faithfulness and bravery in the Indian wars. The lands were given these men by the Government in recognition of this service."

A Daniel Young had some connection with the administration of the estate of John Cotton of Portsmouth, (brother of Susannah) in 1723-1732.

Children of William Young and Martha Emmons

i. WILLIAM YOUNG, b. 30 Dec., 1717, Boston, Mass.
ii. MARTHA YOUNG, chr. 23 Aug., 1719-20, Boston, Mass.

Children of William Young and Susannah Cotton

i. ELIZABETH, b. 13 June, 1723, Boston, Suffolk Co., Mass.; md. Elisha Hall.
(4) ii. JOSEPH, b. 12 Feb., 1729, Boston, Suffolk Co., Mass.; md. ELIZABETH HAYDEN (5) (widow of Jonathan Treadway).

Child of William Young and Hannah Dyer

iii. WILLIAM, b. 1 Oct., 1737, Boston, Suffolk Co., Mass.; probably died before 1747.

18. JOHN COTTON, the son of William Cotton and Elizabeth Ham, was born in New Hampshire, probably in Portsmouth. He married SARAH HEARLE (19) (or Earle, as it is sometimes written), daughter of William Hearle and his wife Beaton. They had twelve children, all of whom are mentioned in his will, dated 14 Sept., 1714. He was a butcher, by trade. His youngest child Susannah, was the first wife of William Young, the earliest known paternal ancestor of Brigham Young. John Cotton lived and died in Portsmouth, and his will was proved 9 Dec., 1714, and is filed in the State Papers of New Hampshire. (See Vol. 31, p. 736; also New England Register, Vol. 58, p. 294 and 337.)

Children of John Cotton and Sarah Hearle

i. WILLIAM, of Portsmouth, N. H.; md. in Boston, Nov. 6, 1699, Anne Carter.
ii. SOLOMON, of Portsmouth, N. H. He md. 1st, May 14, 1702, Margaret Fernald; md. 2nd, 3 Dec., 1721, Judith Cutt (widow of Jos. Purmort). He died 1755.
iii. JOHN, of Portsmouth, N. H. He md. May 6, 1714, Elizabeth Davis; d. 1723.
iv. THOMAS, of Portsmouth, N. H.; md. July 28, 1718, Comfort Riggs. Will proved Sept. 7, 1770.
v. ELIZABETH, of Portsmouth, N. H.; md. George Thompson before Aug. 8, 1707.
vi. MARY, of Portsmouth, N. H.; md. Moses Paul.
vii. JOANNA, of Portsmouth, N. H.; md. John (?) Jones.
viii. SARAH, of Portsmouth, N. H.; unmarried in 1714; may have m. Henry Nicholson, in 1716.
ix. HANNAH, of Portsmouth, N. H.; md. Dec. 2, 1708, John Mead of Stratham.
x. ABIGAIL, of Portsmouth, d. in 1722, unmarried.
xi. MARGARET, of Portsmouth, N. H.; md. Jan. 30, 1714-15, Moses Caverly.
(9) xii. SUSANNA, of Portsmouth, N. H.; md. May 27, 1722, WILLIAM YOUNG (8). She died probably between 1730-1736.

36. WILLIAM COTTON was born about 1614, in England, he died before the 19 Dec., 1678, as the inventory of his estate was taken at that time. He left a widow and six children, four of whom were under age, and the Court appointed guardians for them. He married ELIZABETH HAM (37), daughter of William and Honor ..... Ham. She was born in England, but the date and place are unknown. William Cotton settled in

New Hampshire. He was juror and constable at Dover Court, 1 Oct., 1651, recorded as from Strawberry Bank. Had lands assigned to him as an inhabitant of Portsmouth 13 Jan., 1652. He took the oath of fidelity 11 July, 1659. He deposed 27 June, 1660, aged about 46 years.

William Cotton, William Ham and William Hearle (Hearl or Earle, as the name is sometimes written) were neighbors and early settlers of Portsmouth, and their wills—or administrations of estate are on file in the N. H. Archives. (See N. H. State Papers, Vol. 31, Probate Records, Vol. I, p. 229, also Pope's Pioneers of Maine and New Hampshire. New England Register, Vol. 58, p. 294.)

Children of William Cotton and Elizabeth Ham

(18) i. JOHN, b. prob. in Portsmouth, N. H.; md. SARAH HEARLE (19). Will proved 9 Dec., 1714, at Portsmouth, N. H.
ii. WILLIAM, of Portsmouth, N. H.; d. 1737. He md. Abigail....
iii. SOLOMON, of Portsmouth, N. H., probably died before his father.
iv. SARAH, of Portsmouth, N. H.; md. Edward Beale.
v. THOMAS, of Portsmouth, N. H.; d. before Sept. 27, 1706.
vi. JOSEPH, a minor in 1678.
vii. BENJAMIN, a minor in 1678; d. 1724.

74. WILLIAM HAM, came probably from Devonshire, in a fishing venture to the coast of Maine, whence, in 1636, he came to Portsmouth, New Hampshire, or possibly first to the Isles of Shoals and soon after to Portsmouth. His wife HONOR ..... (75), maiden name not known—and his son Matthew and daughter Elizabeth accompanied him. Matthew was a fisherman on the Isles of Shoals in 1657; was constable, 9 July, 1657, juryman in 1658—Elizabeth married William Cotton. William Ham died 26 Jan., 1673. His will dated 21 Dec., 1672, probated 27 June, 1673 bequeathed to grandchildren, William, Thomas and John Ham, to daughter Elizabeth Cotton and her children. Matthew's son Thomas, residing in Rhode Island, sold some of the land which his grandfather had owned, 2 Aug., 1680. This name was sometimes written "Hame." (See State Papers, N. H. Vol. 31, p. 140; Pioneers of Maine and N. H. by Pope, p. 89; New England Genealogical Register, Vol. 58, p. 295.)

Children of William Ham and Honor .....

(37) i. ELIZABETH, md. WILLIAM COTTON (36).
ii. MATTHEW.

38. WILLIAM HEARLE, born about 1614, came to Richmond Island from England and was one of Winter's Fishing Company in 1638-9. John Winter, mariner, of Plymouth, England was the first to establish the fishing industry on the coast of Maine and New Hampshire, in 1631. William Hearle removed from Richmond Island to Portsmouth, N. H. with his wife, BEATON

(39), maiden name unknown. He sold land in Kittery, Maine, 1680, his wife signing the deeds with him. In his will dated 17 May, 1689, proved 30 Mar., 1691, he gave his house and lands to daughter Sarah, and her husband, John Cotton, for life then to their children. His wife Beaton, probably died some time previously as she is not mentioned in the will.

Child of William Hearle and Beaton .....

(19) i. SARAH, md. JOHN COTTON (18).

10. JOHN HAYDEN, son of Josiah Hayden and Elizabeth Goodenow was born 18 July, 1703, in Sudbury, Middlesex Co., Mass. He married 16 Sept., 1726, in Sudbury, LUCY MAYNARD (11), daughter of Zachariah Maynard and Sarah Wheeler. She was born 5 April, 1709, in Sudbury. They moved early to Hopkinton and their seven children were born there. Elizabeth, the eldest child, was the grandmother of Brigham Young. (See Sudbury and Hopkinton, Vital Records.)

Children of John Hayden and Lucy Maynard

(5) i. ELIZABETH, b. 1 Feb., 1728, Hopkinton, Middlesex, Mass.; md. 1st, Jonathan Treadway, md. 2nd, 21 Aug., 1759, JOSEPH YOUNG (4).
ii. LUCY, b. 22 July, 1730, Hopkinton, Middlesex, Mass.; md..... Johnson.
iii. LOIS, b. 1 Mar., 1733, Hopkinton, Middlesex, Mass.; md. John Haro.
iv. KATHERINE, b. 10 Sept., 1736, Hopkinton, Middlesex, Mass.; md. Elisha Hayden.
v. JOHN, b. 1 Sept., 1740, Hopkinton, Middlesex, Mass.
vi. SAMUEL, b. 1 July, 1748, Hopkinton, Middlesex, Mass.
vii. SARAH, of Hopkinton, Middlesex, Mass.; md. Uriah Bowker.

20. JOSIAH HAYDEN (or Haiden) was born 14 June, 1669, at Braintree, Norfolk, Mass. He was the son of John Hayden and Hannah Ames. He married, 6 Mar., 1691, at Sudbury, Middlesex Co., Mass., ELIZABETH GOODENOW (21), b. 12 Nov., 1672, at Sudbury. She was the daughter of John Goodenow and Mary Axdell. Josiah Hayden and Elizabeth, his wife, had seven children, all born in Sudbury; and he died there, 9 Dec., 1730. (See: Sudbury and Braintree, Vital Records.)

Children of Josiah Hayden and Elizabeth Goodenow

i. URIAH, b. 10 Nov., 1701, Sudbury, Middlesex, Mass.
(10) ii. JOHN, b. 18 July, 1703, Sudbury, Middlesex, Mass.; md. LUCY MAYNARD (11).
iii. ABIGAIL, b. 6 April, 1705, Sudbury, Middlesex, Mass.
iv. EDMUND, b. 1 Nov., 1706, Sudbury, Middlesex, Mass.
v. PHINEAS, b. 2 June, 1707, Sudbury, Middlesex, Mass.
vi. NATHANIEL, b. 31 Mar., 1710, Sudbury, Middlesex, Mass.
vii. RUTH, b. 28 June, 1714, Sudbury, Middlesex, Mass.

40. JOHN HAYDEN (also spelled Heiden and Hoidon),

was born probably at Braintree, Norfolk Co., Mass., about 1634. Savage says "abt. 1636," but later information makes it two years earlier. He was the son of John Heiden and wife Susanna, maiden name unknown. According to the Vital Records of Braintree, p. 717, "John Hoidon and HANNAH AMES (41) were married the 2 mo. 6th, 1660, by Mr. Endicote Governor." Hannah Ames, born 12 May, 1644, died 3 July, 1690, was the daughter of William Ames and wife Hannah—maiden name unknown. They had eight children all of whom were born in Braintree, Mass. He died 29 May, 1718. His will was dated 25 May, and proved 23 June, 1718. Registered in the Suffolk Probate Records, pp. 21 and 22. (See Savage's Gen. Dict. Vol. 2, p. 386; Boston Transcript, 8 Apr., 1929, Gen. Note No. 2330; Braintree, Mass. Records, pp. 647, 717.)

Children of John Hayden and Hannah Ames

i. HANNAH, b. 3 Jan., 1661, Braintree, Norfolk, Mass.; md. Nathaniel Thayer.
ii. SARAH, b. 9 July, 1662, Braintree, Norfolk, Mass.; d. before 1718.
iii. ELIZABETH, b. abt. 1663, Braintree, Norfolk, Mass.; md. Ephraim Pray.
(20) iv. JOSIAH, b. 19 June, 1669, Braintree, Norfolk, Mass.; d. 9 Dec., 1730; md. 6 Mar., 1691, ELIZABETH GOODENOW (21).
v. JOSEPH, ...md. Elizabeth.....
vi. JOHN, b. abt. 1665; d. 7 Nov., 1694; md. Elizabeth.....
vii. LYDIA, ...md..... Vinton.
viii. ABIGAIL, ...md. Cornelius Thayer.

80. JOHN HAYDEN, (also spelled Haydon, Heiden and Heydon) emigrant ancestor, came to Dorchester, Mass., about 1632. The Town Records of Dorchester, (which town is now a part of Boston) registers a grant of land to him; on page one, is the following: "16 Jan., 1632. It is ordered that * * * (names of eight men) and John Haydon are to have their great lotts of 16 acres apeece, next the great lotts that are all redy layde out towardes Naponsett." He received other grants of land in 1634, and 1635. He early moved about ten miles south, to Braintree, Norfolk Co., Mass., and his seven children were born there. His will was dated 31 Oct., 1678, and was administered 26 July, 1684. Savage says: "His widow SUSANNAH (81) (maiden name unknown) (that was living 1695), was executrix, and children of Samuel in right of their father deceased are provided for; and John and Jonathan administered the remainder of the estate after her death; and five sons were named as living with daughter Hannah."

Children of John Hayden and Susannah .....

(40) i. JOHN, b. about 1634, Braintree, Norfolk, Mass.; md. HANNAH AMES (41).

ii. JOSEPH.
iii. SAMUEL, d. before father; md. Hannah Thayer.
iv. JONATHAN, b. 19 May, 1640, Braintree, Norfolk, Mass.; md. Elizabeth Ladd.
v. HANNAH, b. 7 April, 1642, Braintree, Norfolk, Mass.
vi. EBENEZER, b. 12 Sept., 1645, Braintree, Norfolk, Mass.; md. Ann .....
vii. NEHEMIAH, b. 14 Feb., 1648, Braintree, Norfolk, Mass.; md. Hannah Neal.

82. WILLIAM AMES, son of Richard Ames of Bruton, Somersetshire, England, was born according to family documents at Bruton, 6 Oct., 1605. He came to America with his younger brother John, about 1638. He settled at Braintree, Norfolk Co., Mass. His wife's name was HANNAH ..... (83), and no further information can be found concerning her. They had six children, the births of John, Sarah and Deliverance are registered at Braintree. He died there, 11 Mar., 1654, one month and five days after his youngest child was born. (See: Braintree Town Records, pp. 633, 637; Savage's Gen. Dict. Vol. 1, p. 49.)

Children of William Ames and Hannah .....

(41) i. HANNAH, b. 12 May, 1641, Mass.; md. JOHN HAYDEN (40).
ii. REBECCA, b. Oct., 1642, Mass.
iii. LYDIA, b. 2 June, 1645, Mass.
iv. JOHN, b. 24 May, 1647, Braintree, Norfolk, Mass.; md. Sarah Willis.
v. SARAH, b. 1 Mar., 1651, Braintree, Norfolk, Mass.; md. Thomas Hayward.
vi. DELIVERANCE, b. 6 Feb., 1654, Braintree, Norfolk, Mass.

164. RICHARD AMES, of Bruton, Somersetshire, England was the father of two sons, William and John who came to America about 1638. Exhaustive research in the records of New England gives no further information concerning him.

Children of Richard Ames and .....

(82) i. WILLIAM, b. 6 Oct., 1605, prob. Bruton, Somerset, England; d. 11 Mar., 1654, Braintree, Norfolk, Mass.; md. HANNAH .....(83).
ii. JOHN, b. 10 Dec., 1610, prob. Bruton, Somerset, England; d. 1698, Bridgewater, Plymouth, Mass.; md. Elizabeth Hayward.

42. JOHN GOODENOW, the son of Edmund Goodenow and Ann ....., maiden name unknown, was probably born at Dunhead, Wiltshire, England, where his father lived before coming to this country, and where he was christened in 1634. He married MARY AXDELL (43), daughter of Thomas and Mary Axdell. She was christened, 25 Sept., 1639 at Berkhampstead, Hertfordshire, England, and died 1704. They had eleven children, all born in Sudbury, Middlesex Co., Mass. The History of Sudbury by Hudson, page 34, has the following: "The Goode-

now family has had a prominent position in town from an early date."

Children of John Goodenow and Mary Axdell

i. HANNAH, b. 15 Dec., 1657, Sudbury, Midlsx., Mass.; md. James Smith.
ii. MARY, b. 19 Oct., 1659, Sudbury, Midlsx., Mass.
iii. EDMUND, b. 16 Oct., 1661, Sudbury, Midlsx, Mass.
iv. SARAH, b. 26 Feb., 1663, Sudbury, Midlsx., Mass.; d. 5 Jan., 1665, Sudbury, Midlsx., Mass.
v. SARAH, b. 2 July, 1666, Sudbury, Midlsx., Mass.
vi. JOHN, b. 9 Sept., 1670, Sudbury, Midlsx., Mass.
(21) vii. ELIZABETH b. 18 Nov., 1672, Sudbury, Midlsx., Mass.; md. JOSIAH HAYDEN.
viii. JOSEPH, b. 1 Dec., 1674, Sudbury, Midlsx., Mass.
ix. EBENEZER, b. 6 June, 1676, Sudbury, Midlsx., Mass.
x. LIDEA, b. 18 Oct., 1678, Sudbury, Midlsx., Mass.; d. 21 Apr., 1679, Sudbury, Midlsx., Mass.
xi. MARY (Mercy), b. 8 Nov., 1680, Sudbury, Midlsx., Mass.; d. 11 June, 1681, Sudbury, Midlsx., Mass.; md. Joseph Patterson.

84. EDMUND GOODENOW, (also spelled Goodnowe, Goodinow and Goodenough) "came in the ship 'Confidence' from Southampton 1638, a husbandman of Dunhead, in Wiltshire, aged 27, with wife Ann, and John, and Thomas, their sons, and servant Richard Sanger." He settled in Sudbury, Middlesex Co., Mass. "He was assigned a house-lot on the north street the third east of the meeting house, and adjacent to that of John Haynes. He was an early inhabitant on the west side, and probably built the 'Goonow Garrison' * * * He repeatedly represented the town at the General Court, was appointed to lay out land, and was a captain of the town militia. He died 6 April, 1688, aged seventy-seven. His wife, ANN (maiden name unknown), died 9 Mar., 1675 at the age of sixty-seven. Edmund Goodenow and wife were buried in the Old Burying-Ground, Wayland." (See Savage's Gen. Dict. Vol. 2, p. 271, and Hudson's Hist. of Sudbury, p. 34.)

Children of Edmund Goodenow and Ann .....

(42) i. JOHN, b. 1634, of Dunhead, Wilts., England; md. MARY AXDELL (43).
ii. THOMAS, b. abt. 1636, of Dunhead, Wilts, England, prob. d. young.
iii. HANNAH, b. 28 Nov., 1639, Sudbury, Middlesex, Mass.; md. James Pendleton.
iv. MARY, b. 25 Aug., 1640, Sudbury, Middlesex, Mass.
v. SARAH, b. 17 Mar., 1643, Sudbury, Middlesex, Mass.; md. John Kettle.
vi. JOSEPH, b. 10 July, 1645, Sudbury, Middlesex, Mass.; d. 30 May, 1676.
vii. EDMUND, of Sudbury, Middlesex, Mass.; md. 1st, Dorothy Maun; md. 2nd, Rebecca.....

86. THOMAS AXTELL (or Axdell—name is spelled both ways in many of the Mass. records), son of William Axtell, was

christened at St. Peter's Church, Berkhampstead, Hertfordshire, England, 26 Jan., 1619. He came to Sudbury, Mass., about 1642, bringing his wife MARY (87), probably the daughter of Comfort Starr, and two children, Mary and Henry, both christened at Berkhampstead. Two other children, a second Mary, and Lydia, twins, were born in Sudbury; and Thomas Axtell died there 8 Mar., 1646, aged 27 years. According to Savage, and others, his widow, Mary, married John Goodenough, ten years later; but in the light of further data collected, the widow, Mary Axdell (or Axtell) married John Maynard, 16 June, 1646, at Sudbury; and it was the eldest daughter, Mary Axdell (or Axtell) christened in Berkhampstead, 25 Sept., 1639, who married John Goodenow, 19 Sept., 1656, at Sudbury, Mass. (See New Eng. Register, Vol. 22, p. 143; Vol. 44, p. 50; Vol. 53, p. 227; Pierce's Hist. of Grafton, Mass., p. 451; Hudson's Hist. Grafton, Mass.)

Children of Thomas Axtell and Mary Starr (?)

(43) i. MARY, b. Berkhampstead, Hertford, Eng., chr. 23 Sept., 1639. md. JOHN GOODENOW (42).
ii. HENRY, b. Berkhampstead, Hertford, England, chr. 15 Oct., 1641.
iii. MARY, b. 1 June, 1644, Sudbury, Middlesex, Mass.
iv. LYDIA, b. 1 June, 1644, Sudbury, Middlesex, Mass.

172. WILLIAM AXTELL (or Axdell), of Berkhampstead, Hertfordshire, England, had a large family of children, two of whom came to the American Colonies; and one, Daniel, the colonel under Cromwell, was put to death in 1660, for his share in the death of Charles I, of England. Of William Axtell's birth, or the name of his wife, no data can be found. (See New Eng. Register, Vol. 44, p. 50 and Vol. 53, p. 227.)

Children of William Axtell and .....

i. JOHN, b. Berkhampstead, Hertford, England, chr. 14 Aug., 1614.
ii. WILLIAM, b. Berkhampstead, Hertford, England, chr. 1 Dec., 1616.
(86) iii. THOMAS, b. Berkhampstead, Hertford, England, chr. 26 Jan., 1619, d. 1644; md. MARY (STARR?) (87).
iv. DANIEL, b. Berkhampstead, Hertford, England, chr. 26 May, 1622; d. 1660.
vi. SAMUEL, b. Berkhampstead, Hertford, England, chr. 15 Dec., 1624.
vi. SARAH, b. Berkhampstead, Hertford, England, chr. 20 June, 1628.
vii. JOANE, b. Berkhampstead, Hertford, England.
viii. ANN, b. Berkhampstead, Hertford, England.
ix. NATHANIEL, b. Berkhampstead, Hertford, England.

COMFORT STARR, a surgeon, or physician, of Ashford in County Kent, Eng., came in the Hercules 1635, from Sandwich, with three children, John, Mary and Elizabeth, and three servants, and probably, wife, ELIZABETH (maiden name unknown).

Three other children, Thomas, who died before his father, Hannah and Comfort, remained in England, as shown in his will, dated 22 Apr., 1659, and proved 2 Feb., 1660. Mary also died before her father; she married first, Thomas Axdell and second, John Maynard. She is mentioned in her father's will as daughter Maynard "unto ye five dau. of my dau. Maynard (deceased) £10 apiece, to be payd to either of them, as they come to ye age of 16 yeare"—Comfort Starr was of Duxbury in 1638, thence to Boston after 1643, and his wife died 25 June, 1658—aged 63. He died 2 Jan., 1660, and left his son John as the executor of his will, which is on file in the Record Office of Suffolk Co., Mass. (See Savage's Gen. Dict., Vol. 4, p. 169; New England Register, Vol. 9, p. 223; Temple's Hist. of Framingham, p. 634.)

Children of Comfort Starr and Elizabeth .....

i. JOHN, b. Ashford, Kent, England; md. Martha .....
(87) ii. MARY, (?) b. Ashford, Kent, England; md. 1st, THOMAS AXDELL (86); md. 2nd, JOHN MAYNARD (88); d. before 1659.
iii. THOMAS, b. Ashford, Kent, England; d. before 1659.
iv. ELIZABETH, b. Ashford, Kent, England; md. .....Ferniside.
v. HANNAH, b. Ashford, Kent, England.
vi. COMFORT, b. abt. 1624, Ashford, Kent, Englond.

22. ZACHARIAH MAYNARD, born 30 April, 1679, at Sudbury, Middlesex Co., Mass., was the son of Zachary Maynard and Hannah Goodrich. He married 17 Mar., 1701, at Concord, Middlesex, Mass., SARAH WHEELER (23), daughter of John Wheeler and Sarah Stearns, born 11 Nov., 1686, at Concord. They had seven children, all born in Sudbury. Hudson's Hist. of Sudbury, p. 48, has the following: "The Maynard family has been prominent in the town, and honorably connected with its annals."

Children of Zachariah Maynard and Sarah Wheeler

i. ZEBADIAH, b. 17 Jan., 1702, Sudbury, Middlesex, Mass.; d. 18 Feb., 1775; md. Sarah Moseman.
ii. SARAH, b. 4 Feb., 1704, Sudbury, Middlesex, Mass.
iii. JONATHAN, b. 16 Dec., 1706, Sudbury, Middlesex, Mass.
(11) iv. LUCY, b. 15 Apr., 1709, Sudbury, Middlesex, Mass.; md. JOHN HAYDEN.
v. TIMOTHY, b. 9 Mar., 1712, Sudbury, Middlesex, Mass.; d. 12 Oct., 1712.
vi. NATHAN, b. 22 July, 1714, Sudbury, Middlesex, Mass.; md. Betty Jewell.
vii. ZACHARIAH, b. 15 Jan., 1720, Sudbury, Middlesex, Mass.; md. 1st, Sybella Brigham; md. 2nd, Mrs. May Walker (widow).

44. ZACHARY (or Zachariah) MAYNARD, born 7 June, 1647, at Sudbury, Middlesex, Mass., was the son of the first John Maynard, and of his 2nd wife, Mary Starr (?), widow of Thomas Axtell and probably the daughter of Comfort Starr, of Cambridge, Mass. Zachary Maynard married 15 July, 1678, HANNAH

GOODRICH (45), daughter of John Goodrich and Elizabeth Edwards. He died 11 Feb., 1724 in Sudbury; and she died 30 July, 1719, also in Sudbury. Eight children were born to them in Sudbury. (See Sudbury Vital Records.)

Children of Zachary Maynard and Mary Starr (?)

(22) i. ZACHARIAH, b. 30 Apr., 1679, Sudbury, Middlesex, Mass.; md. SARAH WHEELER (23).
ii. JOHN, b. 26 Jan., 1681, Sudbury, Middlesex, Mass.; d. 12 Mar., 1740; md. 9 Dec., 1713, Cambridge, Mass., Elizabeth Neadom.
iii. HANNAH, b. 25 Feb., 1683, Sudbury, Middlesex, Mass.
iv. JONATHAN, b. 8 Apr., 1685, Sudbury, Middlesex, Mass.; md. 14 Dec., 1714, Cambridge, Mass., Mehitable Neadom.
v. DAVID, b. 22 May, 1687, Sudbury, Middlesex, Mass.
vi. ELIZABETH, b. 3 Jan., 1692, Sudbury, Middlesex, Mass.; d. 1723, md. Thomas Walker.
vii. ABIGAIL, b. 13 Mar., 1701, Sudbury, Middlesex, Mass.
viii. MOSES, b. 1702, Sudbury, Middlesex, Mass.; md. 18 Mar., 1724, Sudbury, Mass., Lois Stone.

88. JOHN MAYNARD, "was in Sudbury in 1639. He had a house-lot on the North Street near Edmund and Henry Rice; was a petitioner for Marlboro, 1656; died 10 Dec., 1672. Probably brought his wife and one or more children from England, as his son John was 8 years old in 1638. He married 2nd, 14 June, 1646, MARY STARR (?) AXDELL (89)." She was the widow of Thomas Axdell (or Axtell) and according to Temple, she was probably the daughter of Comfort Starr, who died 1660, leaving a will—with bequest "to five daughters, of my daughter Maynard (deceased) £10 each, as they come to 16 yrs. of age." (See: Temple's Hist. of Framingham, Mass., p. 634, New England Historical and Genealogical Register, Vol. 9, p. 223; Savage's Gen. Dict., Vol. 3, p. 186; Vol. 4, p. 169; Hist. of Sudbury, p. 47.)

Child of John Maynard and .....

i. JOHN, b. 1630, England, md. Mary Gates.

Children of John Maynard and Mary Starr (?)

(44) ii. ZACHARY, b. 7 June, 1647, Sudbury, Middlesex, Mass.; d. 11 Feb., 1724; md. HANNAH GOODRICH (45).
iii. ELIZABETH, b. 26 May, 1649, Sudbury, Midlsx., Mass.; d. 1676; md. Joseph Graves.
iv. HANNAH, b. 30 Sept., 1653, Sudbury, Middlesex, Mass.; prob. d. young.
v. MARY, b. 3 Aug., 1656, Sudbury, Middlesex, Mass.; d. 1677; md. Daniel Hudson.

90. JOHN GOODRICH and his brother William were among the first settlers of Wethersfield, Hartford Co., Conn. He was born at or near Bury St. Edmunds, Suffolk, England. He married first, 1645, ELIZABETH EDWARDS, daughter of Thomas Edwards of Wethersfield. They had six children born

in Wethersfield and she died 5 July, 1670. He married second, Mary Foote, widow of John Stoddard, and daughter of Nathaniel Foote. John Goodrich died April, 1680, and his widow married 3rd, Thomas Tracy. At his death he left considerable property, but his will was not allowed, and the estate was administered by Order of the Court, and the property divided among his children. (See: Ancient Wethersfield, Vol. 2, p. 369.)

Children of John Goodrich and Elizabeth Edwards (First Wife)

i. ELIZABETH, b. 2-7 Nov., 1645, Wethersfield, Hartford, Conn.; md. Daniel Rose.
ii. JOHN, b. 5-8 Sept., 1647, Wethersfield, Hartford, Conn.; d. May, 1676; md. Mary.....
iii. MARY, b. 15 Dec., 1650, Wethersfield, Hartford, Conn.; md. Thomas Read, Jr.
iv. JOSEPH, b. 10 June, 1653; Wethersfield, Hartford, Conn.; d. Oct., 1680, buried Sudbury, Middlesex, Mass.
v. JONATHAN, ... md. Abigail Crafts.
vi. HANNAH, b. 1659, Wethersfield, Hartford, Conn.; d. 30 July, 1719; md. ZACHARIAH (ZACHARY) MAYNARD.

182. THOMAS EDWARDS, son of John Edwards, was born in England. Stiles says he was born 1621, estimating his birth from his death date, 27 July, 1683, where it was stated he was sixty-two years old—but this could hardly be, for his daughter Elizabeth was married to John Goodrich in 1645. Probably his age should have been eighty-two instead of sixty-two. He came early to Wethersfield, Hartford Co., Conn. He had lands recorded there, and also had an interest in Lands at Totaket (Branford) in 1647. He was made a freeman, 28 Feb., 1643. There is no record of his marriage, and we do not find his wife's name, only the record of two daughters. Thomas Edwards died 27 July, 1683. (See: Stiles' Ancient Wethersfield, Vol. 2, p. 314.)

Children of Thomas Edwards and .....

i. ELIZABETH, of Wethersfield, Hartford, Conn.; d. 5 July, 1670; md. JOHN GOODRICH.
ii. RUTH, b. 1652, of Wethersfield, Hartford, Conn.; md. 20 June, 1670; Samuel Heall (Hale), Jr.; d. 26 Dec., 1682.

JOHN EDWARDS came to Wethersfield probably from Watertown, Mass.; he sold a tenement in Watertown to John Fleming, which the latter resold in 1655 to John Coolidge. John Edwards' son Thomas, was born in England, but there is no further record of his first wife and family. He married 2nd, Dorothy ....., maiden name unknown. She was the widow of Abraham Finch. Their first child, Abraham, was christened at Salem, Essex Co., Mass., 12 Aug., 1637, the others were probably born at Wethersfield. John Edwards' first record of land being entered there, was 26 Apr., 1641. He had the care of the Wethersfield Meeting House, 1659, and was also Town Drummer. He

died 27 Dec., 1664. Inventory of his estate was taken, 2 March, 1665. His widow Dorothy, married 3rd, Thomas (or Richard) Towsley, of Saybrook, Mass., 1676, and died 13 Nov., 1712. (See Stiles' Ancient Wethersfield, Vol. 2, p. 314; Bond's Watertown, Vol. 2, p. 756.)

Child of John Edwards and ..... (First Wife)

i. THOMAS, b. 1621 (?) England; d. 27 July, 1683; md.....

Children of John Edwards and Dorothy ..... (Second Wife)

i. ABRAHAM, chr. 12 Aug., 1637, Salem, Essex, Mass.
ii. JOHN, (Corp'l) b. 16 Dec., 1638, of Wethersfield, Hartford, Conn.; d. 1675—Killed in King Philip's War.
iii. ESTHER, b. June, 1641, of Wethersfield, Hartford, Conn.
iv. RUTH, b. Dec., 1643, of Wethersfield, Hartford, Conn.
v. HANNAH, b. Jan., 1645, of Wethersfield, Hartford, Conn.
vi. LYDIA, b. July, 1646, of Wethersfield, Hartford, Conn.
vii. JOSEPH, b. May, 1648, of Wethersfield, Hartford, Conn.

Teachings of Our Leaders

President John Henry Smith:

"He declared this work was of supreme importance to the Latter-day Saints. * * * President Smith closed by urging those present to carry forward the good work." Gen. Mag. 2:46.

President Francis M. Lyman:

"President Lyman urged the Saints to pay great attention to preserving the present records of their families as well as those of past family lines. Each is important in its time and place. He predicted that the day would come when this society would be one of the greatest and most powerful in the Church and it would be considered a great honor to have been a charter member. For, he said, it embraces one of the greatest lines of work belonging to this people." Gen. Mag. 2:46.

Dr. John A. Widtsoe:

"Dr. Widtsoe declared that the life of man began with loving sacrifice, and received its crowning mission in the work of redemption for his dead kindred. The mystic allusion in the Doctrine and Covenants which refers to the time when the sons of Levi will offer an offering in righteousness would be clear and beautiful in the light of the principle of vicarious salvation; for the sons of Levi would offer upon the altar, which the Prophet Joseph Smith declared was the acceptable offering in righteousness—the books containing the records of their dead, who had received vicarious salvation at their hands." Gen. Mag. 2:46.

Events of Early Days in Canyon County

By President Anthony W. Ivins, of the First Presidency of the Church of Jesus Christ of Latter-day Saints, and President of the Genealogical Society of Utah

The following account of pioneer life and experiences, by President Anthony W. Ivins, which has attracted wide interest, is reprinted from the May number of "Arizona Highway," a special edition issued in commemoration of the opening of the mammoth bridge across the Colorado river at Lee's Ferry:

On the twenty-second day of October, 1875, fifty-three years ago, I first came into the Kaibab forest. At that time it was commonly known as the Buckskin Mountain because of the fact that the Indians brought many deer skins into the settlements for trade which were taken from deer killed upon this mountain. The Indians who occupied the mountains were the Kaibab branch of the Piute tribe. The word "Kaibab" in the Indian dialect means a mountain which lies down, or freely translated, flat top mountain. The forest was at that time, as now, the home of many deer.

I came here on horseback. From the time that my legs were long enough to reach across the back of a horse until I reached the age of middle life I was in the saddle. On that trip which brought me here I crossed the Colorado at Lee's Ferry when the crossing was very dangerous. We went through what is now the states of Arizona and New Mexico, the northern part of Texas, and down into the interior of Mexico. We traveled three thousand miles, were nine months in making the journey, and I did not sleep, during the entire trip, in a bed which was not carried on the back of a horse; you will understand some of the hardships which we experienced at the time.

Not a Mile of Railroad

There was not a mile of railroad of any kind in the state of New Mexico, in Arizona, southern Utah, northern Texas or in southern California. Had I or any other person suggested at the time that good roads would be constructed into this then remote region, that people would come from all parts of the world to gaze upon and admire its beauty and grandeur, that the journey would be made from the then outposts of civilization to this point in a single day, that a palatial hotel would be erected here for the accommodation and comfort of guests, he would have been regarded as either a harmless dreamer or a dangerous lunatic, but notwithstanding this, we who have lived through this period see all of this and more accomplished. Roads made by men thread the world. We travel over them now on bands of steel, in

luxurious motor cars, or through the air. Only yesterday these roads were mere trails, blazed by fearless, intrepid men through unknown forests, over snow clad mountains and across trackless deserts.

Romance of the Old Trails

The romance and tragedy of these old trails will never be told or written. It cannot be, because the men who made unrecorded history along these devious ways have long since gone to tread the paths of another world, leaving little of recorded history behind them.

The lure of gold, the lust of conquest, the uncontrollable desire of man to penetrate unknown fields for new discovery, the devotion of a Jesuit priest or Friar of the Order of San Francisco to carry the cross to the unbelieving heathen regardless of the sacrifice involved, freedom from religion and political thraldom, are among the impulses which have moved men to depart from the beaten paths and enter new and untried fields, whether it be in science, sociology or the discovery and colonization of unknown parts of the earth's surface. It is the spirit of the pioneer which prompts finite man to reach out in his endeavor to penetrate the infinite.

On these old trails men have perished from thirst in summer and from cold and lack of food in winter, have been massacred by savages, have killed each other for possession of the precious fluid contained in the water holes scattered along the way, and murdered for the gold taken from the hills through which the trails passed. Young men and maidens have plighted their faith as they traveled over them; mothers have given birth to children; and holy men have sacrificed their lives for religion's sake. No one can tell the story as time and fate have recorded it.

Early Pathfinders

Who was the first to enter and explore this intermountainous country I do not know. Father Escalante, so far as we are aware, was the first white man to pass through the neighborhood where we now are. He left Santa Fe, New Mexico, with the intention of blazing a trail through to California. Reaching Utah lake he turned south and finally decided to return to his starting point, which he reached after experiencing many hardships. In his return he crossed the Colorado at the Vado de los Padres, about thirty miles above Lee's Ferry, just east of us.

Lewis and Clark went up the Missouri and down to the mouth of the Columbia in 1803-1806, more than two years having been consumed in making a journey which we now accomplish in as many days.

In 1832 Captain Bonneville wintered on the Salmon river in Idaho and in the same year Nathaniel Wyeth, the first white man

to cross the continent from the Atlantic to the Pacific, established Fort Hall.

In 1823 Jedediah Smith, with a small party of trappers explored the Salt Lake basin, traveled south on the route which we followed in coming to this place until he reached the Rio Virgin, which he followed down to its junction with the Colorado, where he crossed into what is now the state of Arizona—the first white man, so far as we are aware. Four years later William Wolfskill with a small party went over the same route, leaving the Rio Virgin and skirting across the desert to Las Vegas, in Nevada, and through the Cajon Pass to California.

First Effort to Colonize

The first effective effort made to colonize and develop community life in the Rocky Mountain Region was by the Mormon pioneers. It is true that others had passed over the road before, isolated forts and trading posts had been established, but no one had come with the intention of remaining and making homes in this inhospitable part of the great west.

When the pioneers first entered what is now the southern part of Utah and northern Arizona, it was a wild, uninviting part of our country, the hunting ground of the Ute, the Piute and the Navajo, and when these people saw the white man come with his covered wagon and plow, (so forcibly portrayed by Emerson Hough,) with his flocks and herds to eat their grass, and our civilization to frighten away the game which abounded, they naturally resented our encroachment. Eternal vigilance was the price of safety, and even then we were never safe.

Food and clothing were indispensable, and these could be obtained from cultivation of the soil and from our flocks and herds. They gave us food with which to sustain our bodies, clothing with which to cover them. They became our most cherished possessions, and like Israel of old we became a pastoral people. Little attention could be given to the professions and other occupations by which men now accumulate wealth.

It was in this environment that my early life was spent. I, too, became a tender of flocks and herds, first for others and later for myself, and it was under these circumstances, in constant contact with men of like occupation, that the ideals and aspirations which have governed my life were formed. They were men of few words, these silent riders of the hills and plains, men of unsurpassed courage, but with hearts as tender as the hearts of women where acts of mercy and service were required, as was often the case. Profoundly religious, they held in reverential aspect the religion of others. Not many audible prayers were said by them but when the day's work was finished and the blankets spread down for the night, many petitions went up to the Throne of Grace in gratitude for blessings received and others desired.

A Prayer on the Plains

One day a man put his thoughts into verse and this is what he said:

O, Lord, I've never lived where churches grow,
    I love creation better as it stood
The day you finished it so long ago,
    And looked upon your work and called it good.

I know that others find you in the light,
    That's sifted down through tinted window panes,
And that I, too, find you near tonight,
    In this dim quiet twilight on the plains.

I thank thee, Lord, that I am placed so well
    That thou hast made my freedom so complete,
That I'm no slave of whistle, clock or bell,
    Or weak-eyed prisoner in a walled-up street.

Just let me live my life as I've begun,
    Give to me work that's open to the sky,
Make me a partner to the wind and sun,
    And I'll not ask a place that's soft or high.

Let me be easy on the man that's down
    Let me be free and generous with all.
I'm careless, Lord, sometimes when I'm in town;
    But never let them call me mean or small.

Make me big and open like the plains on which I ride,
    Honest as the horse between my knees,
Clean as the wind that blows behind the rain,
    Free as the hawk which circles down the breeze.

Forgive me, Lord, when sometimes I forget;
    You know the reasons which are hid,
You know about the things which gall and fret,
    You know me better than my mother did.

Just keep an eye on all that's said and done,
    Just right me always when I turn aside,
And guide me on the long, dim trail ahead,
    Which stretches upward toward the Great Divide.

It was the example and teaching of such men and women which left indelible impressions upon my mind, and my associations with them made it possible for me to become a representative of the people who were the owners of the entire Kaibab Mountain and the Great House Rock Valley which lies to the east.

Pioneer Characteristics

These are some of the characteristics of this pioneer man which I so much admired:

He was not an egotist whose vision was confined to his own restricted environment. He knew that other men found the Lord

in temples built with hands just as he felt him near, here under the stars in the solitude of these everlasting hills. He was not a Pharisee, who magnified the faults of his fellowmen while blind to his own shortcomings, but one who, acknowledging his own imperfections, spread the mantle of charity over those of his neighbor.

He was not one who sought the downfall of his neighbor that he might rise to greater heights, but just a brave, plain spoken man, who asked only to be left to follow his own faith and occupation, knowing that the Lord is knocking at the door of the hearts of all men, and that if they will only leave the latch string on the outside, as it always hung on his cabin door, the Lord will come in and bring peace to their souls.

Tragedies of the Canyon

The canyon below us and the mountain above have witnessed scenes more pathetic, more tragic than those told by any book maker. The trees, the grass, the animals and the living spring of water teach lessons which cannot be learned in any university where the student has not had personal contact with them. Battles with Indians have been fought not far from where we are tonight.

Samuel Clavinger had sold his ranch in Arizona and started for the state of Washington to make his home. He had a team of four fine mules attached to a wagon which was driven by a negro, a buggy with a fine pair of horses attached, which he drove himself, and a small band of loose horses which were driven by a young cowboy. They reached this mountain and camped just above us for the night. Early the following morning while Clavinger was lacing his boots the white man killed him, while the negro killed his wife, who was still in bed. The white man then took the property, and, compelling the daughter of the Clavingers to go with them, continued their journey until they reached a point where they were overtaken and arrested by officers who followed them.

The tragedies of the canyon are many. On the 24th day of May, 1876, Lorenzo W. Roundy was drowned while attempting to cross the river at Lee's Ferry. In 1889 Frank M. Brown was drowned while endeavoring to make a survey of the canyon, with a view of constructing a railroad through it. Five days later Peter Hashborrough, a member of the Brown party, was drowned and the undertaking abandoned.

Probably the most pathetic tragedy was the death of O. G. and Seneca Howland and William H. Dunn. These men were a part of those who accompanied Major Powell on his first voyage of exploration down the canyon. They left the major, declaring that they preferred the risk of climbing the sheer walls of the canyon and attempting to reach the settlements, believing that it would be impossible to survive in a further attempt to pass through

the gorge. The major offered to release any who desired to go with the two brothers, and Dunn left with them. When they reached the cliffs, far above the river, they waved farewell to the major as he pushed his boats off into the rapids. A few days after the major reached his journey's end the Howland brothers and Dunn reached the rim of the canyon, where they were killed by Shevwitt Indians.

My association with the mountains and woods has brought much of happiness and joy to me, as well as sorrow. This story, which I will relate in closing, may be of interest to you.

In a Mountain Valley

One evening we drove into a mountain valley through which a stream flowed to the north. Following it about two miles, it dropped into a deep canyon. There was no road and descent was steep and rough, but by careful driving we reached the bottom in safety at a point where the canyon widened out and two streams came together. In the forks of these streams on a spot of high ground covered with grass and shaded by scattered pine trees, we established camp. The stream was bordered with willows and there were meadows on either side, upon which cattle were grazing, while the mountainsides were covered with vari-colored flowers. We unhitched our horses, hobbled and put bells on them and turned them out to graze, gathered some wood, pitched our tent, and by the time darkness set in were ready for the night.

It was a beautiful night. The full moon rose over the ridges to the east and looked down through the pines like a great searchlight, illuminating the canyon until it was almost as light as day. Trout splashed in the stream, frogs croaked and crickets chirped incessantly. Myriads of insects fluttered round our campfire, many of them to be caught in the flames and destroyed. Night hawks drummed as they passed swiftly through the air in pursuit of the insects upon which they fed.

From the top of a giant dead pine just across the creek a horned owl hooted, and away on the mountainside a coyote howled dismally. From the top of a juniper tree, just above camp, a mocking bird sang as only a mocking bird sings on a moonlight night. Changing rapidly he imitated all of the notes known to his feathered companions and many peculiar only to himself. His song was like a medley of old melodies. A whippoorwill called from the bushes near camp and was answered by another farther away, and off down the canyon we heard the bark of a grey wolf.

How Alike Are Man and Nature!

I thought, as I contemplated it all, tonight in the great city the electric lights are converting night into day, as the moon is in the canyon here. There is music and innocence there as here. The human beasts of prey are there, too, and come out from their

hiding places in the darkness, seeking whom they may devour. The human moths are also there, fluttering around the light, many of them to be caught in its flames and destroyed. And I thought how alike we are, how like man nature is and man like nature, with this exception. There in the great city it is all the result of studied design, while here in the wilds it is the spontaneous response of every living thing to the call of nature.

The following morning the sun rose warm and radiant. There was not a cloud in the sky. We walked up to the juniper tree where the mocking bird was singing and carefully drawing aside the inner branches found a nest there with the mother bird upon it. She only flew when we almost touched her, and then just to a branch of the dead pine across the creek, from which she scolded us for our intrusion. There were four young mocking birds in the nest, little fluffy things with big heads and wide open mouths. As soon as we left the nest the mother bird returned to it, while the male, from his perch on the dead pine, sang as though his throat would split.

We fished down the stream, taking a trout from behind a rock here, a riffle there or under a willow yonder, the fish taking the fly as I had never known them to do before. Just below camp we disturbed a wild turkey hen and her brood that were scratching on the river bottom and they scrambled up the mountainside and took refuge in the rocks. A little farther on a flock of parrots flew from where they were feeding on the cones in the top of a pine tree and were away with a great chattering and flapping of wings, the morning sun reflecting the red and green and yellow of their bodies like burnished gold. A doe and two fawns ran out from the willows and stopping on the mountainside looked back at us with their big hazel eyes as though wondering who we could be.

The Storm Blast

As the day advanced the heat became oppressive. Suddenly the fish ceased to bite, the birds to sing, the cattle left the meadows and lazily trailed off into the side canyon, a flock of crows flew silently over our heads and took refuge under a projecting cliff on the mountainside. All nature had suddenly become hushed and oppressed. We knew it was the calm which precedes the summer storm and turned hastily back to camp. As we did so, clouds rolled up over the ridges to the south like great piles of popcorn and a breeze was blowing from that direction.

When we reached camp we found the horses already there, backed up on the leeward side of a grove of trees. We hastily tied and threw blankets on them. The dogs whined and crept into the tent. The mocking bird flew from his perch on the juniper tree and took refuge under a projecting rock near by. We had scarcely time to gather our

camp equipment, carry it into the tent and securely tie the door, when the storm broke in all its fury. The wind had increased to a gale. The clouds were black and ominous, lightning flashed and thunder roared. Rain came down in torrents. Great hailstones fell, beating down the grass and flowers and tearing the tender branches from the trees. A bolt of lightning struck the giant dead pine just across the creek and tore it into a thousand pieces, scattering them all around us and leaving the trunk which was strongly impregnated with pitch, burning brightly, while the storm raged. The creek, which a few minutes before had been a clean mountain stream, was a raging torrent. Trees, torn up by the roots, floated past, while great boulders loosened from the mountainside by the rivulets which flowed everywhere, rolled down into the canyon with a noise like thunder.

Fortunately the storm was of short duration. It ceased as unexpectedly as it had come. The clouds rolled away, the sun came out and looked complacently down on the havoc wrought, as though it had been an uneventful autumn day.

Out into the Sunshine

As we stepped out into the sunshine the mocking bird flew from his shelter under the projecting rock and hopped among the branches of the juniper tree, uttering notes of alarm. We went over and drawing aside the inner branches found the mother bird there upon the nest—dead. True to the instinct of all flesh she had protected her young while the storm beat out her life—the little birds were safe. We took the tiny body and digging a grave at the foot of the pine tree near camp, carefully buried it. There was a grave already there, the mound of which was covered with large stones and one side of the tree, the trunk of which had been blazed, the word "FLEETE" had been marked by driving nails into the trunk, the heads only being visible. But the story of that grave would be the story of another tragedy of the woods.

Before we left camp the little mocking birds were grown. Faithfully the male bird had fed them by day and sheltered them by night but there had been no more singing; he had just done his duty with a heavy heart as many fathers have done before and since and as he sat watching his young while they tried their wings in short flights from tree to tree, I knew he would soon lead them away to their winter home in the south, where he would find another mate to take the place of her who had given her life that his offspring might live.

Again I said, how alike we are after all. The joys and sorrows and tragedies of life come to the wild things of the woods as they do to us. How much they feel and suffer by them, who can tell.

The Day of Ephraim

By Presiding Patriarch Hyrum G. Smith,*
Member of the Board of Directors of the
Genealogical Society of Utah

Our Blessings

Many of the brethren have expressed appreciation for the blessings which have come to the Church, each one of them having said something pertaining to our great blessings.

I would like to refer to one verse of the beautiful song that was sung today by the choir, which points particularly to the thought of our blessings. These lines have clung to my memory:

"The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand."

I have wondered what claim we hold upon those wonderful blessings, and yet each one of the brethren has explained and borne testimony to the kindness and mercy of the Lord in bringing about these particular times in which we live and the promises of the Lord to His chosen Israel throughout the different times of the world.

The Blessings of Ephraim and Manasseh

I am trying to bring you a thought that has been prevalent in my own mind relative to these important promises, and I have in mind the wonderful blessings which were given by the great patriarch Jacob to his grandsons Ephraim and Manasseh. When these two lads were taken to their grandfather for their blessings, their grandfather was feeble and dim of sight because of his age. There seems to have been a peculiar custom in those times that when a thing of this kind happened the older son was to receive the blessing of the right hand and the younger son the blessing of the left hand. But for some reason which was not explained, only that the patriarch said that he knew what he was doing, when his son Joseph was perturbed in his feelings, Jacob, in blessing these two boys, crossed his arms, placing his right hand upon the younger and his left hand upon the older, and blessed Ephraim first. In his explanation to Joseph, the father of these boys, Jacob said: Manasseh shall become great, and he shall receive his blessings; but Ephraim shall become greater, and he shall be a multitude of nations.

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*From an address delivered at the Ninety-Ninth Annual Conference of the Church, April 7, 1929.

There are today more than one hundred stakes of Zion. It is the policy and order of the Church at the present time to have at least one patriarch in each stake, who is authorized to bless the members of the stake, and declare their lineage, in a similar way to the manner in which Jacob blessed his grandsons, and his own sons. At the present time in the Church the great majority of those receiving their blessings are declared to be of the house and lineage of Ephraim, while many others are designated as members of the house of Manasseh; but up to the present time we have discovered that those who are leaders in Israel, no matter from where they come, no matter out of what nation they have come, are of Ephraim; while the blood of Manasseh is found in the tribes and nations of the Indians of North and South America. They are great, they are wonderfully blessed, but Ephraim seems to prevail in the greater blessings, in the greater responsibilities, and in faithfulness to the Lord's work. And so people have wondered about it. Why do the patriarchs declare that most of us are of Ephraim?

The Day of Ephraim

It is my testimony that "today" is the day of Ephraim. It is the day which the Lord has set to fulfil his promises made in the times of the ancient patriarchs, when he said that he would scatter Israel to the four corners of the world, and that Ephraim should be scattered in all the nations, and then in the "last days" be gathered out again. Many are being gathered out by our missionaries, as "one of a family and two of a city;" and they are found here, gathered into a gathering place appointed of the Lord, and they are receiving his blessings. This is why so many of us are declared to be of Ephraim. The Prophet Joseph Smith was declared to be of this house of Joseph, a chosen vessel. Read II Nephi, chapter 3, relative to the promises made regarding him. But the principal point I have in mind at the present time is the fact that we may discover our lineage and where we stand in Israel.

There have been discovered, also, a few of the house of Israel who belong to the tribe of Levi—an ancient priest. There are also a very few of some other tribes of Israel, but those discovered are mostly of that portion of the house of Jacob represented by Ephraim, in the great multitudes who are enjoying the blessings of the Church, and those who are of Manasseh—the great multitudes of Indians in North and South America.

The Lord's Promise Unto Nephi

The Prophet Nephi (a Manassehite), who was privileged to witness the progress and even the destruction of his people, received a particular promise from the Lord, wherein he was comforted in the fact that though his people would be chastised

and destroyed they would not be utterly destroyed, but that they should be mixed with his brethren so that the blood and the blessings of the prophets of that people would not be utterly lost. Through my experience in meeting up with some of our visitors from the islands of the Pacific Ocean, I was able to discover that the natives of the New Zealand and the natives of the Hawaiian Islands are chiefly of that mixed blood which the Lord promised should not be utterly destroyed, but that in the last days, through their faithfulness, they should receive the blessings of the Lord and even become a white and delightsome people.

The promises of the Lord are being fulfilled and the blessings are being administered under his counsel through his holy servants.

I pray that the Lord will bless us and that he will continue to inspire the leaders of the Church to lead us in the ways that he would have us go, and that the promises that the Lord has made concerning Israel, (the Jews and others in the great house of Israel) may be rapidly realized.

"Judah's Remnant"

The Jews are preparing to return to the land that was given to them for their inheritance. Many of them have already returned. So "Judah's remnant will receive their blessings in their promised Canaan." However a few of the Jews have come into the Church.

The Law of Adoption

We have also a number in the Church, who, so far as we are able to judge and learn, did not originally belong to the house of Israel at all. Then you say, where do they get their blessings? What is their lineage? Well, I explain that in this way: When you adopt a child that does not belong to you originally, and that child grows up in your family, it obtains its blessings the same as other members of your family. It is the same as your own. If I adopt a child that is born in the world I share my blessings with that child, as he shares his blessings with me. In my household I am responsible, he partakes at the same "table," the same blessings. By the law of adoption that child receives his right to the blessings of my household, and therefore he belongs to my household through the law of adoption. Through our faithfulness we are all adopted into the fold of Christ. We are His and His blessings are upon us, through our faithfulness in obeying the laws of His Gospel. And so, if other people outside of the house of Israel have faith and obedience enough to come into the Church they will receive their lineage and blessings according to the house which they enter. If they enter into the family of Israel they will receive the same lineage as the house or tribe that adopted them, just the same as the adopted child receives the blessings of the family that adopted him.

That is my idea. I hope that I have made it clear. And so today we are discovering, through the kindness and mercy of the Lord, that His promises are being fulfilled and that His blessings are being received by those who are observing his laws and keeping his commandments.

Testimony and Blessing

I have a testimony that this is the work of the Lord; that the Prophet Joseph Smith was a prophet in very deed, the descendant of Joseph who was sold into Egypt, through the lineage of Ephraim, a promised vessel in the hands of the Lord; and that those who have succeeded him in the advancement and progress of the Church have also been inspired and blessed as chosen vessels in the hands of the Lord. I am very grateful for the testimony I have of the divinity of this work. I pray the Lord's blessing upon those who carry responsibility in the work entrusted to them—President Grant and his associates, the General Authorities, you men and women who are laboring throughout the stakes and wards, in the Church schools and in the temples, also the brethren and sisters who are laboring in the mission field. I pray God's blessings upon you all and upon the entire Church and its membership and those who befriend it—the honest in heart and the worthy throughout the world. May God's blessings go with you to your homes, and help you to serve the Lord and keep His commandments, and to help to bring about His holy purposes, I pray in the name of Jesus Christ. Amen.

An Appreciation of the Research Department

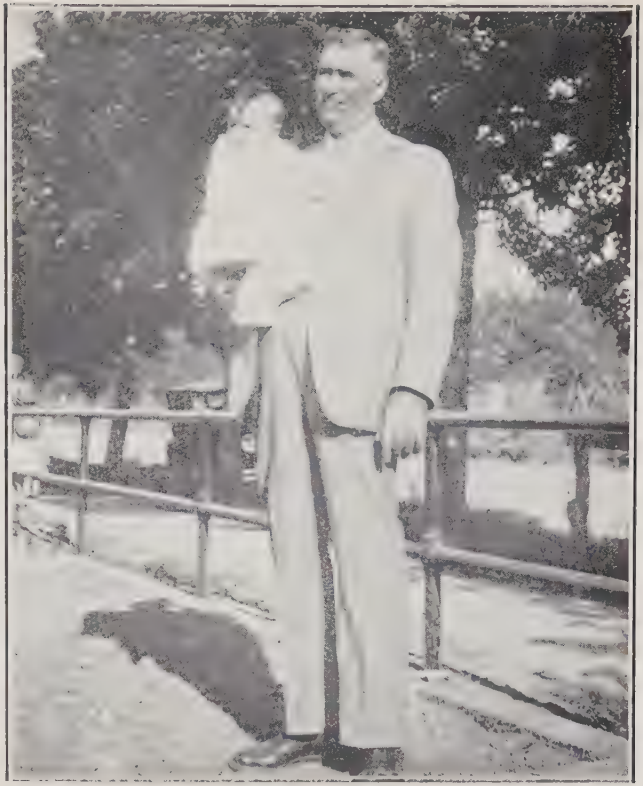
In this and your former communications, you have manifested such an efficiency coupled with moderate charges that challenge almost anything I have met with since I began a campaign of genealogical research about two years ago. It is so much in contrast with the treatment I have received at the hands of some who profess to be specialists in genealogy, that it is most refreshing and encouraging.—(Excerpt from letter of May 8, 1929, from L. B. Russell, Comanche, Texas.)

The Worth of Our Magazine

"The Genealogical Magazine is an important part of my life. I would not want to be without it *ever*. It is invaluable to me."

BERTHA E. DAVEY,
Binghamton, N. Y.

Oscar Lycortas Winters



Arthur Ray Winters and His Daughter,
Susan Augusta Winters

The Daughters of Oscar Burdick and Mary Ann Stearns

Delia I. Booth (Upper Left) Augusta W. Grant (Upper Right)
Helen W. Woodruff (Center)
Susan W. Bennion (Lower Left) Manie W. Freeman (Lower Right)

The Descendants of Gideon Burdick

(*Continued from Page* 171)

By Augusta W. Grant

The old fashioned picture opposite, of the five daughters of Oscar and Mary Ann Stearns Winters shows them in their early womanhood. They are: Delia I. Booth, Augusta W. Grant, Susan W. Bennion, Manie W. Freeman and Helen W. Woodruff. Descending from pioneer stock and farther back from Puritan and Revolutionary ancestors, these daughters have been, first of all, mothers and home makers.

They have not striven for social recognition or worldly preferment, but have found in the common pursuits of life worthwhile things. They have all been teachers, spending from one to ten years of their lives in this occupation. In this they have followed in the footsteps of their parents, the mother having spent a goodly portion of her life in the school room.

The father had never intended to be a teacher, but one winter Bishop William Seeley of Mount Pleasant announced that he was looking for the best "timber" available for a teacher and so called him on a mission to take the winter school and manage the big boys. As a call of this kind was considered a duty he consented to undertake the task, knowing that his wife would be able to supplement his efforts in fulfilling the scholastic requirements.

All that winter the father, mother and all the children who were old enough tramped over the crunching, crackling snow, the long distance to the school house, leaving the competent, energetic grandmother to "keep the home fires burning," and incidentally to have ready for their hungry stomachs, on their return in the frosty twilight, what they thought the most delicious meals they had ever tasted.

This family of teachers have great pleasure in meeting, scattered among the people from Canada to Mexico, their former pupils who give them credit for having encouraged them and influenced their lives for good, and this is a satisfying reward for efforts put forth.

It is amusing for them to recall some of the things taken in payment for their services, when money was so scarce that it could hardly be called the "circulating medium." One father said that he had nothing to offer in payment but two little pigs; he was sending two little girls to school—the tuition was three dollars a quarter, the pigs were three dollars a piece, so that transaction came out all right. Brother Winters took care of the pigs for his

daughters and they came out all right too. Another man gave in payment of tuition a hive of bees; Brother Winters came to the rescue again and these bees "multiplied and increased and swarmed" until there were twenty hives.

This family of pioneer daughters have shared in many of the hardships and experiences of early days, and while they were never really "without bread" they did lack for many of the "creature comforts" of life. One winter every article of clothing they wore was made of wool, carded, spun, dyed and woven by their Grandmother Pratt, who was an adept in all these pioneer accomplishments, and then fashioned into garments by their mother's deft fingers. They had only the one suit throughout and were put to bed while that was washed, dried and ironed.

The girls were also taught in these and in other necessary occupations in later years, and they considered it a liberal education to be able to perform any and all kinds of useful labor. In addition their parents made every effort and every sacrifice to give them all the education available in their day. The two older girls were students of the "University of Deseret," predecessor of the University of Utah, and very recently their class celebrated the fiftieth anniversary of their graduation. The three younger girls received their education at the Brigham Young University at Provo.

Collectively the members of this family have assisted in almost every capacity in women's organizations of the Church, as members, secretaries, members of ward, stake and general boards of Relief Society, Y. L. M. I. A., and Primary Associations, as temple workers, and in charity organizations. Especially has Sister Booth, the eldest, given of her own labor in establishing and carrying on co-operative institutions in extensive fruit canning, in a bakery, a laundry, etc., for the betterment of labor conditions among women.

Brother and Sister Winters, the parents, spent the latter part of their lives in doing temple work and their family are earnestly striving to carry on this work in as perfect and complete a manner as possible. In the preceding pages of this magazine accounts have been published of the wonderful assistance and opportunities that have been given them to do this; and just last month in two days in the temple in connection with President Grant and family, the sealing ordinance was performed for 284 couples and 310 children, and they can not but feel that the Lord has directed them and that those who have gone before are still giving their influence to assist in this great work.

82. DELIA INA[8] WINTERS, eldest daughter of Oscar[7] Winters (Rebecca[6] Burdick, Gideon,[5] Thomas,[4] Thomas,[3] Samuel,[2] Robert[1]) and Mary Ann Stearns, was born at Pleasant Grove,

Utah, 16 March, 1854. She married, 22 June, 1887, John Edge Booth, born 22 June, 1847, Bradshaw Gate, Lancashire, England; died 20 March, 1920.

Children

x184. James Milton, b. 21 May, 1888, Pleasant Grove, Utah; md. 19 Oct., 1911, Cora Ethel Lewis.
x185. Delilah, b. 7 Jan., 1890, Pleasant Grove, Utah; md. 10 Jan., 1917, Samuel Conrad Adams.
x186. Elsie Vernessa, b. 12 Apr., 1894, Provo, Utah Co., Utah; md. 1 Sept., 1916, Isaac Elmer Brockbank.
x187. Edwin Winters, b. 11 June, 1896, Provo, Utah Co., Utah; md. 8 Aug., 1918, Mathilda Ellis.

83. HULDA AUGUSTA[8] WINTERS, second daughter of Oscar[7] Winters (Rebecca[6] Burdick, Gideon,[5] Thomas,[4] Thomas,[3] Samuel,[2] Robert[1]) and Mary Ann Stearns, was born 7 July, 1856, Pleasant Grove, Utah Co., Utah. She md., 26 May, 1884, Apostle (now President) Heber J. Grant, born 22 November, 1856, Salt Lake City, Salt Lake Co., Utah.

Child

x188. Mary, b. 6 February, 1889, Provo, Utah; md. 22 Sept., 1914, Robert Lund Judd.

84. SUSAN MARION[8] WINTERS, third daughter of Oscar[7] Winters (Rebecca[6] Burdick, Gideon,[5] Thomas,[4] Thomas,[3] Samuel,[2] Robert[1]) and Mary Ann Stearns, was born 25 June, 1859, at Payson, Utah Co., Utah. She md., 11 Sept., 1885, Heber Bennion, b. 28 Nov., 1858, Taylorsville, Salt Lake Co., Utah.

Children

x189. Ethelyn, b. 6 Aug., 1886, Pleasant Grove, Utah Co., Utah; md. 17 Sept., 1913, Norton Ray Pixton; d. 7 June, 1919.
x190. Heber, Jr., b. 30 Jan., 1888, Pleasant Grove, Utah Co., Utah; md. 23 Aug., 1916, Vera Weiler.
x191. Mary, b. 11 Jan., 1890, Taylorsville, Salt Lake Co., Utah; md. 10 Jan., 1918, Charles Francis Powell.
x192. Lucile, b. 14 Feb., 1892, Taylorsville, Salt Lake Co., Utah; md. 14 July, 1916, Conrad Joseph Welti; d. 18 June, 1925.
193. Ada, b. 12 Mar., 1894, Taylorsville, Salt Lake Co., Utah; d. 13 Mar., 1894.
x194. Helen, b. 11 June, 1895, Taylorsville, Salt Lake Co., Utah; md. 27 June, 1923, Frederick William Barker.
195. Twin boys, b. 29 Dec., 1897, Taylorsville, Salt Lake Co., Utah; d. 29 Dec., 1897.
x196. Sterling Alfred, b. 27 Jan., 1899, Taylorsville, Salt Lake Co., Utah; md. 22 June, 1921, Beryl A. Hamilton.
x197. Rulon Oscar, b. 14 Nov., 1900, Taylorsville, Salt Lake Co., Utah; md. 9 June, 1919, Ella Crookston.

85. MARY ANN[8] WINTERS, fourth daughter of Oscar[7] Winters (Rebecca[6] Burdick, Gideon,[5] Thomas,[4] Thomas,[3] Samuel,[2] Robert[1]) and Mary Ann Stearns, was born 3 January, 1862, Mount Pleasant, Sanpete Co., Utah. She md. 25 Nov., 1880, William Hamblin Freeman, Jr., born 4 Feb., 1858, Herriman, Salt Lake Co., Utah; d. 14 Oct., 1900.

Children

x198. William Hamblin, Jr., b. 22 July, 1881, Pleasant Grove, Utah Co., Utah; md. 19 June, 1912, Daisy E. Wood.
x199 Ivy Leona, b. 6 Oct., 1883, Pleasant Grove, Utah Co., Utah; md. 15 Mar., 1905, John Winfred Adams.
x200. Junius Oscar, b. 22 Oct., 1885, Pleasant Grove, Utah Co., Utah; md. 2 Oct., 1907, Myrtle E. Sorensen.
x201. Albert Owen, b. 29 Jan., 1888, Pleasant Grove, Utah Co., Utah; md. 30 Aug., 1917, Olive Grace Barkdull.
x202. Ruby, b. 7 Nov., 1890, Pleasant Grove, Utah Co., Utah, md. 27 Mar., 1913, Roscoe Derrick Sorensen.
203. Rintha, b. 7 Nov., 1890, Pleasant Grove, Utah Co., Utah.
x204. Laura Dean, b. 2 Feb., 1893, Pleasant Grove, Utah Co., Utah; md. 27 May, 1922, Arthur Murdock.
x205. Archie Leroy, b. 12 Dec., 1894, Pleasant Grove, Utah Co., Utah; md. 4 May, 1922, Ivy Bacon.
x206. Marion Grant, b. 13 Oct., 1900, Salt Lake, Salt Lake Co., Utah; md. 9 May, 1923, Thelma Langford.

86. OSCAR LYCORTAS[8] WINTERS, eldest son of Oscar[7] Winters (Rebecca[6] Burdick, Gideon,[5] Thomas,[4] Thomas,[3] Samuel,[2] Robert[1]) and Mary Ann Stearns, was born 9 Sept., 1864, Pleasant Grove, Utah Co., Utah. He md. 10 Sept., 1890, Florence Ella Smith, born 15 April, 1868, Pleasant Grove, Utah Co., Utah.

Children

x207. Nina Pearl, b. 26 Aug., 1891, Ogden, Weber Co., Utah; md. 7 Oct., 1914, Ralph James Stayner.
x208. Oscar Keith, b. 4 Oct., 1893, Ogden, Weber Co., Utah.
209. Helen Gladys, b. 6 May, 1896, Ogden, Weber Co., Utah; d. 5 May, 1898.
x210. Elwood Grant, b. 20 Nov., 1897, Ogden, Weber Co., Utah; md. 2 Sept., 1926, Elizabeth Bennett.
211. Czar Smith, b. 11 Oct., 1900, Ogden, Weber Co., Utah; md. 14 Oct., 1928, Margaret Cumming.
212. Nathan Blaine, b. 31 July, 1903, Ogden, Weber Co., Utah; md. June 27, 1928, Gladys Smedley.
213. Florence, b. 28 Jan., 1906, Garland, Box Elder Co., Utah; d. 12 Feb., 1912.
214. Rhea, b. 22 Nov., 1908, Ogden, Weber Co., Utah.

88. ARTHUR RAY[8] WINTERS, third son of Oscar[7] Winters (Rebecca[6] Burdick, Gideon,[5] Thomas,[4] Thomas,[3] Samuel,[2] Robert[1]) and Mary Ann Stearns, was born 16 May, 1871, Pleasant Grove, Utah Co., Utah. He md. 1st, 13 April, 1892,

Elizabeth Wadley, b. 12 April, 1873, Pleasant Grove, Utah, who died 3 June, 1915. He md. 2nd 31 Aug., 1924, Norma Irene Sundberg, born 31 Aug., 1897, Pleasant Grove, Utah Co., Utah.

Children by first wife (Elizabeth Wadley)

x215. Mary Le Litha, b. 12 Jan., 1893, Pleasant Grove, Utah; md. 11 Nov., 1914, Ernest Wilford Olsen.
216. Arthur Cyril, b. 28 Sept., 1894, Pleasant Grove, Utah Co., Utah; md. 28 June, 1927, Verona Clegg.
x217. Nathan Heber, b. 28 Nov., 1896, Pleasant Grove, Utah Co., Utah; md. 26 June, 1925, Ona Henricksen.
x218. Ester, b. 15 Dec., 1898, Echo, Weber Co., Utah; md. 26 Mar., 1919, John Henry Devey; d. 2 May, 1919.
x219. Florence, b. 9 April, 1900, Pleasant Grove, Utah Co., Utah; md. 28 Feb., 1924, Arthur LeRoy Harker.
220. Clifford Ray, b. 20 July, 1903, Pleasant Grove, Utah Co., Utah.
221. Helen, b. 15 Sept., 1905, Pleasant Grove, Utah Co., Utah; md. March, 1928, Walter Peterson.
222. William Newell, b. Oct., 1907, Pleasant Grove, Utah Co., Utah; d. Oct., 1907.
223. Don Romaine, b. 12 Mar., 1909, Pleasant Grove, Utah Co., Utah; d. 7 Nov., 1916.
224. Shirley Wilby, b. 26 May, 1911, Pleasant Grove, Utah Co., Utah.
225. Orlan Grant, b. 24 April, 1915, Pleasant Grove, Utah Co., Utah.

Children by second wife (Norma Irene Sundberg)

226. Norman Ray, b. 28 May, 1925, Pleasant Grove, Utah.
227. Helen Marie, b. 1 June, 1926, Pleasant Grove, Utah.
227a. Susan Augusta, b. 8 Nov., 1928.

89. HELEN MAY[8] WINTERS, fifth daughter of Oscar[7] Winters (Rebecca[6] Burdick, Gideon,[5] Thomas,[4] Thomas,[3] Samuel,[2] Robert[1]) and Mary Ann Stearns, was born 24 Sept., 1873, Pleasant Grove, Utah Co., Utah. She md. 30 June, 1897, Apostle Abraham Owen Woodruff, born 23 Nov., 1872, Salt Lake City, Salt Lake Co., Utah; d. 20 June, 1904 in the city of El Paso, Texas, of small-pox. She died, 2 June, 1904, in the City of Mexico from an attack of small-pox.

Children

x228. Wilford Owen, b. 31 Oct., 1899, Salt Lake City, Salt Lake Co., Utah; md. 20 June, 1923, Evelyn Ballif.
x229. Helen Mar, b. 1 Jan., 1901, Salt Lake City, Salt Lake Co., Utah; md. 29 May, 1924, Alexander Pyper Anderson.
230. June, b. 24 June, 1902, Salt Lake City, Salt Lake Co., Utah; md. 16 Dec., 1927, Isaac Mitton Stewart.
231. Rhoda, b. 28 Dec., 1903, Salt Lake City, Salt Lake Co., Utah; d. 5th April, 1907.

69. WILLIAM DES MOINES BALDWIN, son of John Benjamin Baldwin and Lucinda Burdick, was born 26 September,

1849, Alexandria, Mo.; md. 25 Sept., 1881, Clara Belle Martin, daughter of Calvin Martin and Rebecca Dart, born 11 May, 1860, Pike Co., Mo. He died 14 Sept., 1922, Alexandria, Mo., and was buried 17 Sept., 1922 at St. Francisville, Mo.

Children

232. Mable E., b. 27 May, 1883, Alexandria, Clark Co., Mo.; d. 29 Oct., 1884.
233. Darwin B., b. 24 May, 1885, Alexandria, Clark Co., Mo.; md. Elizabeth Mordie.
234. William R., b. 15 Sept., 1889, Alexandria, Clark Co., Mo.; d. 12 Nov., 1910; md. Flossie Merrit.
235. Mary E., b. 18 Sept., 1894, Alexandria, Clark Co., Mo.; d. 24 Dec., 1907; md. 1st William Powell; md. 2nd Sam Smeltsen.
236. Della A., b. 20 Dec., 1896, Alexandria, Clark Co., Mo.; d. 16 Nov., 1909; md. Spencer Hand.

73. SIERRA CASSELDANIE BALDWIN, daughter of John Benjamin Baldwin and Lucinda Burdick, was born 15 August, 1858, at Alexandria, Mo. She married, Sept. 1st, 1878, George Henry Breitenbucher, son of George Breitenbucher and Margaret Myres, born July 6, 1851, at Columbus, Ohio.

Children

237. Louis Osmer, b. 30 Aug.. 1879, Alexandria, Mo.. md. Josie Hill.
238. Henry Dane, b. 29 May, 1881, Alexandria, Mo.; md. Gertie Brie.
239. George Benjamin, b. 24 July, 1884, Centerville, Iowa; md. Lucille Swaney.
240. William Fredrick, b. 19 Aug., 1888, Centerville, Iowa.
241. Sophia Lucinda, b. 20 Sept., 1891, St. Louis, Mo.; md. Henry Ernest.
242. Bessie Belle, b. 19 Jan., 1896, Alexandria, Mo.; md. Harry Bennett.
243. Harold Bertram, b. 19 March, 1897, Alexandria, Mo.
244. Voiles Galagar, b. 24 May, 1899, Alexandria, Mo.; md. Frances Sugg.
245. Darwin Marlin, b. 11 Nov., 1901, Alexandria, Mo.

(*To be Continued*)

American Government Records

State Registration of Vital Statistics

Recently inquiries were sent to each State in the Union as to what steps had been taken by the State Government to preserve and make accessible their vital records of births, marriages and deaths, the period covered, and the method of indexing used. Replies were received from all except Oklahoma, Tennessee, and Washington. The information has been classified on the following reference table, and will prove of real help to genealogical researchers.

STATE REGISTRATION OF VITAL STATISTICS IN THE UNITED STATES

State	Date When State Registration Commenced			Where Kept	Address—Correspondence	How Indexed
	Births	Marriages	Deaths			
Alabama	1908	1908	1908	Bureau of Vital Statistics	State Board of Health, Montgomery, Alabama	Indexed
Arizona	July, 1909	July, 1909	July, 1909	Arizona State Board of Health	State House, Phoenix, Arizona	By years, alphabetically
Arkansas	Feb. 1, 1914	Mar. 1, 1917	Feb. 1, 1914	Arkansas State Board of Health	State Registrar, Bureau of Vital Statistics, New State House, Little Rock, Ark.	Chronologically by Counties
California	July, 1905	July, 1905	July, 1905	Dept. of Public Health	Sacramento, Calif.	Indexed
Colorado	1907	Kept by County Clerks	1907	Bureau of Vital Statistics	Secretary, State Board of Health	Indexed
Connecticut	1636	1636	1636	Connecticut State Library	Hartford, Conn.	Indexed
Delaware	1861-63	1861-63	1861-63	Recorders of the Counties	County Recorder	
	1881-1913	1881-1913	1881-1913	do.	do.	
	1913	1913	1913	State Board of Health	Dover, Delaware	Indexed
Florida	1917	1927	1917	State Board of Health	Jacksonville, Florida	Indexed
Georgia	1919	1919	1919	State Board of Health	Atlanta, Georgia	Births by name of parents Deaths by name of decedent
Illinois	1916	.....	1916	State Board of Health	Springfield, Ill.	Indexed
Idaho	1911	1911	1911	Dept. of Public Welfare	Bureau of Vital Statistics, Boise, Ida.	Indexed
Indiana	Oct. 1, 1907	.....	Oct. 1, 1899	State Board of Health	Indianapolis, Indiana	
Iowa	1880	1880	1880	Public Archives Division	Historical, Memorial and Art, Department of Iowa, Des Moines, Iowa	Indexed

STATE REGISTRATION OF VITAL STATISTICS IN THE UNITED STATES—Continued

State	Date When State Registration Commenced			Where Kept	Address—Correspondence	How Indexed
	Births	Marriages	Deaths			
Kansas	July 1, 1911	July 1, 1911	July 1, 1911	State Board of Health	Topeka, Kansas	Card Index
Kentucky	Jan. 1, 1911	Jan. 1, 1911	Jan. 1, 1911	Bureau of Vital Statistics	State Board of Health of Kentucky, Louisville, Ky.	
Louisiana	July, 1914	July, 1914	July, 1914	Bureau of Vital Statistics	Louisiana State Board of Health, New Orleans, La.	Card Indexed
Maine	1892	1892	1892	State Dept. of Health	Augusta, Maine	By years, alphabetically
Maryland	1898	.....	1898	Department of Health	2411 N. Charles St., Baltimore, Md.	Indexed
Massachusetts	1630-1850	1630-1850	1630-1850	Custody of their respective clerks, or registrars	Registrar, city, county, state where person resided	
Massachusetts	1850 to date	1850 to date	1850 to date	Vital Statistics Division Office of Secy.	Registrar of vital statistics Office of Secretary, Boston, Mass.	Indexed
Michigan	1867	1867	1867	Dept. of Health	Lansing, Michigan	
Minnesota	1900	.....	1900	Dept. of Health	Old Capitol Bldg., St. Paul, Minn.	Not Indexed
Mississippi	Nov. 1, 1912	Jan. 1, 1926	Nov. 1, 1912	State Board of Health	Jackson, Florida	Deaths indexed to Jan. 1, 1927
Missouri	1910	1910	1910	State Board of Health	Jefferson, Mo.	
Montana	June, 1907	June, 1907	June, 1907	Dept. of Public Health	Helena, Montana	Indexed
Nebraska	1904	1909	1904	Dept. of Public Welfare	State Registrar Vital Statistics, Dept. of Public Welfare, Lincoln, Nebr.	Alphabetized according to Co. and names

STATE REGISTRATION OF VITAL STATISTICS IN THE UNITED STATES—Continued

State	Date When State Registration Commenced			Where Kept	Address—Correspondence	How Indexed
	Births	Marriages	Deaths			
Nevada	1911	.....	1911	State Registrar's Office	State Registrar, Carson City, Nevada	
New Hampshire	1640	1640	1640	Office of the Registrar	Dept. of Vital Statistics, State House, Concord, N. H.	Family Surnames
New Jersey	1848	1848	1848	Dept. of Health	Trenton, N. J.	General index since 1901
New York	1880 1914 to date	1880-1914 1908 to date	1880 1914 to date	Dept. of Health (Exclusive of New York City)	Albany, N. Y.	Indexed
New Mexico	Oct. 1, 1919	Kept by Clerks of Counties	Oct. 1, 1919	Bureau of Public Health	Santa Fe, New Mexico	Chronological order by Counties
North Carolina	1913	1913	1913	State Board of Health	Raleigh, N. C.	Indexed
North Dakota	Since Statehood (1889)	.....	.....	Dept. of Public Health	Bismarck, N. D.	Indexed
Oklahoma	Not Reported	.....	.....	.....	.....	
Ohio	Dec. 20, 1908	.....	Dec. 20, 1908	Dept. of Health	Columbus, Ohio	Indexed
Oregon	1903	.....	1903	State Board of Health	Portland, Oregon	Indexed
Pennsylvania	Jan. 1, 1906	.....	Jan. 1, 1906	Dept. of Health	Harrisburg, Penn.	Indexes of births and deaths from 1906 to 1917, inc.
Rhode Island	1853 1636 to 1850	1853 1636 to 1850	1853 1636 to 1850	State Board of Health State Lib. & Record Comm.	Providence, R. I. State House, Providence, R. I.	
So. Carolina	Jan. 1, 1915	Jan. 1, 1915	Jan. 1, 1915	Bureau of Vital Statistics	State Board of Health, Columbus, S. C.	Card Indexed

STATE REGISTRATION OF VITAL STATISTICS IN THE UNITED STATES—Continued

State	Date When State Registration Commenced			Where Kept	Address—Correspondence	How Indexed
	Births	Marriages	Deaths			
So. Dakota	1905	1905	1905	State Board of Health	Waubay, S. D.	Indexed
Tennessee	Not reported	.....	.....	.....	.....	
Texas	June, 1927 Since 1908	.....	June, 1927 Since 1908 (very incomplete)	State Dept. of Health	Austin, Texas	
Utah	1905	1905	1905	State Capitol Bldg.	Salt Lake City, Utah	Indexed
Vermont	Prior to 1876	.....	.....	Secretary of State's Office	Montpelier, Vt.	Alphabetically
	1876-1908	1876-1908	1876-1908	do.	do.	Alphabetically
	1909 to date	1909 to date	1909 to date	do.	do.	Alphabetically
Virginia	Virginia vital statistics are in extremely poor condition; the great majority of them have been lost.					
	1853	1853	1853	Bureau of Vital Statistics	Richmond, Virginia	
Washington	Not reported	.....	.....	.....	.....	
West Virginia	1917	1917	1917	State Health Dept.	Charleston, West Va.	
Wisconsin	1876	1876	1876	State Board of Health	Madison, Wis.	Indexed
	(Few of older counties registration as early as 1840. Registration incomplete before 1908)					
Wyoming	1909	1909	1909	Dept. of Public Health	Cheyenne, Wyoming	

Genealogical Records

By George Stewart

Since the beginning of human history it has been customary for people in every land to keep records of themselves and ancestry. We esteem those records very highly. Valuable truths have been lost to the world for untold generations because of negligence in making proper records—such information will remain lost until such time as we are again able to re-discover and make proper use of it.

Genealogy is the science which will reveal the mysteries of past generations. Genealogy is the science through which we are enabled to trace the origin of races and nations.

In the earliest ages of human history men and women carved their writings on metallic sheets (plates), and rocks, trees and papyrus. They employed signs, symbols, hieroglyphics and crude inscriptions of animals, birds, fishes and other objects that they might give to future generations a true record of themselves. Scientific investigators are bringing to light the information contained on ancient records now being located in all parts of the world. The information on those records reveal to us the high and noble achievements of people who lived, worked, loved and passed on. In all the world there is no more interesting, fascinating, romantic or instructive endeavor in which men, women and children can engage in than that of tracing their racial descent back through the ages—then keeping a record of themselves and the progress of the world during their lifetimes. There is no more valuable legacy than to leave a neat, truthful and well-kept Genealogical-Historical Record for the benefit, inspiration and instruction of your descendants.

Never before in the history of the world has so much interest been shown in the making of such records as at the present time. Millions of dollars are being spent, hundreds of thousands of men and women are giving their time and money (without desire for any monetary gain) that future generations may have proper information concerning their forefathers. Each child is the potential progenitor of millions of descendants. Truly some mysterious power is turning the hearts of the children to their forefathers: This same power is turning the hearts of fathers toward children yet unborn who will live in the distant future.

157 W. Santa Barbara Ave.,
Los Angeles, Calif.

The Research Bureau

HOW TO PLACE ORDERS AND SUBMIT PEDIGREES

By Andrew K. Smith

Research

When the Family Record has been completed to the point where it includes the record of the compiler's ancestry as far as his own knowledge extends, further facts must be secured through research. Research may be conducted by investigation in libraries and original records or through correspondence. This Library research and correspondence may be done by the person himself or by an expert genealogist employed by him.

The Research Bureau is your service department. Trained workers are employed to serve you at a very nominal charge. If you need assistance, read the following paragraphs carefully.

Preliminary Analysis. To assist our people in making a beginning, preparations have been made to give definite and specific service to each applicant on the following terms:

1. Fill out your pedigree chart, giving every detail called for if you can obtain it.

2. Mail it to the Genealogical Society of Utah with enclosure of $1.00.

Genealogists in the Library will then make a study of your problem in each of your ancestral lines, ascertain what helps are available in the Library, and where no direct help is found there, they will recommend with whom you should correspond to obtain the necessary information. On the average two hours service will be given for this amount.

Placing an Order for Research. Where more extended research is desired, patrons should place with the Society a deposit of the amount they wish to expend for research. This may vary from $5.00 to $50.00 according to the amount of service desired.

Write a letter, enclosing your deposit and a copy of your pedigree chart, stating precisely what you wish done, such as, "I wish to obtain the names and family groups of all the progenitors of my father;" or "Obtain my mother's paternal line of ancestors;" or "Find the parents of my great-grandfather, James Burke." Since researchers are guided by your instructions, so long as these do not conflict with the rules of the Society, it is your responsibility to define exactly the type of work you desire.

The Cost of Service. 50c an hour for members of the Society and 75c for non-members is charged for the time of the trained genealogist. Expense of the Library, office and equipment, etc., is largely and graciously paid for by the Trustee-in-trust of the Church and is not charged to the patron. The generous attitude

of our genealogists also helps to make this inexpensive service possible.

The Church Genealogical Archive, known also as the Research Clearing House, is proving to be one of our most efficient means of obtaining ancestral connections. Every family in the Church is requested to contribute a copy of its family record upon Pedigree Charts and One Family Group Sheets. When the names on these are indexed, and the same names occur in two different records, the relationship of the families in these two records is immediately detected. This saves expensive research for facts already known to another branch of the family.

The Church Bears the Expense of card indexing the names contained in these records; also of binding the record sheets in books and filing them in fireproof, dustproof vaults where they will be safe and accessible for all time.

This Generous Offer applies to the indexing of the descendants (children, grandchildren, great-grandchildren, etc.) and the ancestors (parents, grandparents, great-grandparents, etc.) of each Latter-day Saint. Included among the ancestors are the children (not grandchildren) of each direct ancestor.

These names should be submitted on One Family Group Record Sheets. Also a pedigree chart of the direct ancestors should be filled out and sent with the record sheets.

One Family Group Sheets and Pedigree Charts may be Purchased from your Ward or Stake Committee or from the Deseret Book Company, Salt Lake City, for 10c per dozen, 65c per hundred.

This Information Should be Accurate and written on the typewriter or legibly and carefully in ink. All names, dates and places should be supplied which are requested if such information is obtainable. The person submitting and supplying the record sheets and charts should not fail to write his name and address on each sheet as requested in the upper left hand corner.

On the chart place your own name on line 1, your father on line 2, your mother on line 3, father's father 4, father's mother 5, mother's father 6, mother's mother 7, and so on back as far as you can supply the information.

Any Additional Service such as copying records into the surname books and returning the original to owners, or indexing and filing names not included among the patron's descendants or ancestors, will be charged for at the regular rate of service described elsewhere in this circular.

Address correspondence to Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

Contributors to the Book Fund

A generous and hearty response has been made to calls for donations of money or books to build up the Library of the Genealogical Society of Utah. Organizations of almost every kind, as well as individuals, have given, that we may possess the choice genealogical records now being compiled.

Typical letters accompanying the gifts, and an up-to-date list of donors are reproduced herewith:

May 15, 1929.

Genealogical Society of Utah,
47 E. South Temple Street,
Salt Lake City, Utah.
Dear Brethren:

The Ensign Stake Genealogical Committee, of which I have been your stake representative for many years, and from which we have now been released, is very much elated at the thought that we can be, and are, in a position to fittingly crown our efforts of the years in the past, by helping the Genealogical Society and Library with a substantial sum of money for the purchase of books.

And so it is with a great deal of happiness that we now give you Two Hundred Dollars, ($200.00), for that purpose, and we feel that you are entitled to all the help we and other Ward and Stake Committees can give. It is such a worthy cause, and the purchase of books is so vital while it is possible to get them, that we would be glad to have you use this letter in any way you may see fit to further the cause.

We leave you as a committee with regrets. No Stake Committee in the Church has had so loyal and efficient support from its members, as is attested by many monuments of improvement in the service in the past. May the Lord help all who do and who will hereafter work for the dead.

Yours for the Dead,
(Signed) Harry H. Russell,
Stake Representative,
Ensign Stake, Gen. Comm.

June 26, 1929.

Archibald F. Bennett,
Librarian, Genealogical Society of Utah.
Dear Brother:

We are very desirous to help you in the building up of a great Genealogical Library. Our appeal to the German Saints was received very favorably, and we are very glad to present you with our first selection of 50 volumes of very choice books for the German division, valued at almost $200.00.

A similar shipment of books is on the way from Germany and these books will be presented to the library as soon as they arrive.

Wishing you further success in this undertaking, we remain,

The German Genealogical Society,
(Signed) A. B. Rudorf, President,
G. L. Baird, Historian.

June 20, 1929.

Genealogical Society of Utah,
47 E. South Temple Street,
Salt Lake City, Utah.
Dear Brethren:

In response to the invitation of the Genealogical Society to contribute toward the purchase of research books for the Genealogical Library, and to show the appreciation of the Branch Relief Societies of this Mission for the free-will work accomplished for them in the Temples, the enclosed contribution for $30.25 has been made by three Branch Relief Societies, viz., Duluth, $4.75; St. Paul, $10.00; and Minneapolis, $15.50.

Please send acknowledgment of receipt of these contributions to each branch.

Remittances from other Societies of the mission will no doubt be forthcoming.

Assuring you of our interest in the welfare of this most noble work, we are,

Your sisters,
of the Mission Relief Societies,
Northcentral States Mission.
(Signed) Mrs. Harriet H. Allred, Prest.

May 14, 1929.

Archibald F. Bennett,
Salt Lake City, Utah.
Dear Brother:

The Genealogical Committee of the Fifth Ward, Pocatello Stake, with the hearty support of the Ward, wish to present to the Genealogical Book Fund the sum of $30.00. We certainly approve this method of getting more books into our library.

Praying for your success in this great work of the Lord, we are,

Sincerely your Co-workers,
Fifth Ward Genealogical Committee,
Pocatello Stake,
By—Mrs. Edgar D. Hale, Secretary.

Alberta Temple Workers, Cardston, Alberta, Canada; Mrs. Andrew Anderson, Moroni, Utah; August H. Apfelbaum, Stettin, Germany; Gertrude L. Baird, Salt Lake City, Utah; Evelyn L.

Bales, Blanding, Utah; Hermann Behlert, Salt Lake City, Utah; Archibald F. Bennett, Salt Lake City, Utah; Leona H. Bingham, Magrath, Alberta, Canada; John S. Blain, Spring City, Utah; Blanding Ward, San Juan Stake, Blanding, Utah; Barbara C. Bower, Tooele, Utah; S. Otto Brenner, Copenhagen, Denmark; Louise Brenzmann, Stettin, Germany; Mrs. Lovina Ellingford Brewer, Heneger, Utah; Mrs. E. T. Budge, Paris, Idaho; Mrs. Olive A. F. Bulkley, Salt Lake City, Utah; Josiah and Lettie E. Call, Rigby, Idaho; Sarah Isabell Call, Afton, Wyoming; Ann M. Cannon, Salt Lake City, Utah; George Cannon Family Organization, Salt Lake City, Utah; E. J. Carling, Vineland, New Jersey; J. Hatten Carpenter, Manti, Utah; Anna Maria Christopherson, Salt Lake City, Utah; W. C. Clos, Salt Lake City, Utah; John W. Crook, Heber City, Utah; Charlotta J. M. Crow, Salt Lake City, Utah; Barbara Deering Danielson, Boston, Mass.; Evan O. Darley, Wellsville, Utah; Mrs. Bertha E. Davey, Johnson City, New York; Delta First Ward Genealogical Committee, Deseret Stake; Lydia K. Dimick, Salt Lake City, Utah; William Downard, Price, Utah; Edwin Druke, Salt Lake City, Utah; Andrew Dudley, Jr., Jensen, Utah; Joseph S. Dudley, Jensen, Utah; Mrs. E. J. Duke, Heber City, Utah; Duluth, Minn. Relief Society, No. Central States Mission; Julia A. C. Dye, Firth, Idaho; Joseph Eckersley, Salt Lake City, Utah, Louise Eisenmann, Salt Lake City, Utah; Ensign Stake Genealogical Committee, Harry H. Russell, Stake Rep., Salt Lake City, Utah; George W. Esplin, Cedar City, Utah; Frank Evans, Salt Lake City, Utah; Mrs. Josephine H. Finlayson, Provo, Utah; Fremont Stake Genealogical Society; Alma Frisch, Salt Lake City, Utah; Bernella E. Gardner, Cedar City, Utah; Susa Young Gates, Salt Lake City, Utah; German Genealogical Society, Salt Lake City, Utah; Gesellschaft Fuer Gam. Kunde, Oldenburg, Germany; Frederick L. Gregersen, Banida, Idaho; Hans Grieder, Salt Lake City, Utah; Sophie Grieder, Salt Lake City, Utah; George v. d. Gruen, Bayrischer Landesvere Munich, Germany; H. W. Harris, Brigham City, Utah; John Taylor Heninger, Cardston, Alberta, Canada; Hattie W. Heninger, Wallington, Alberta, Canada; Maria Hazelman, Heninger, Cardston Alberta, Canada; High Priests Quorum, Tooele Stake; Wilhelmine Hirth-Zirker, Salt Lake City, Utah; Mrs. Amy Mellor Howe, Salt Lake City, Utah; Margaret Hoyer, Salt Lake City, Utah; James W. Hubbard, Logan, Utah; Friedr. Huxhold, Milwaukee, Wisconsin; Maria J. Ingerlstrom, Pocatello, Idaho; Eliza R. Ingram, Salt Lake City, Utah; Alie R. Jensen, Magrath, Alberta, Canada; Andrew Jensen, Salt Lake City, Utah; Mrs. Levi John, Logan, Utah; Viggo V. Jorgensen, Salt Lake City, Utah; Phebe P. Kartchner, Salt Lake City, Utah; James M. Kirkham, Salt Lake City, Utah; Walter Klemm, Salt Lake City, Utah; Jennett L. Knight, Tetonia, Idaho; Hedwig Koehler; Albert Kropfli,

Logan, Utah; William Kropfli, Logan, Utah; Hannah G. Larsen, Logan, Utah; Charles J. A. Lindquist, Ogden, Utah; Bishop Joseph H. McPhie, Salt Lake City, Utah; Mrs. George I. Mason, Plymouth, Utah; Mrs. Oretta A. Merrill, Logan, Utah; Mrs. Milius, Salt Lake City, Utah; Minneapolis, Minn. Relief Society, No. Central States Mission; Emil Mons, Salt Lake City, Utah; Gertrude Musser, Salt Lake City, Utah; Wilhelmine Naumann, Salt Lake City, Utah; David O. Nielsen and Family, Hyrum, Utah; Emelia J. Olsen, Brigham City, Utah; Hannah Olson, Logan, Utah; Mrs. Charlotte F. Perry, Vernal, Utah; Pocatello Fifth Ward, Pocatello Stake Genealogical Comm., Idaho; Mr. and Mrs. Oscar M. Pope, Logan, Utah; Max Popp; Sarah L. P. Porter, Salt Lake City, Utah; Mrs. Agnes P. Price, Salt Lake City, Utah; Paul Putscher; Anna M. Ralph, Coalville, Utah; Sine N. Rasmussen, Murray, Utah; Peter Rausch; Rodney Rudger Remington, Bluebell, Utah; Mrs. Lilly R. Riching, Salt Lake City, Utah; Mr. and Mrs. John Roberts, Lehi, Utah; Bruno Rudorf; Albert Sadowski, Dresden, Germany; Elizabeth Saeumert, Salt Lake City, Utah; St. Paul, Minn. Relief Society, No. Central States Mission; Ludwig Schiffler, Damstadt, Hessen, Germany; Alma Schirmer; Catherina Schloer, Salt Lake City, Utah; George Schmidt, Salt Lake City, Utah; Gertrud Schmidt, Salt Lake City, Utah; Frederick Scholes, Logan, Utah; Mary Robinson Seager, Tremonton, Utah; Edwin Jaquett Sellers, Philadelphia, Pa.; Robert Sherwood, Salt Lake City, Utah; Susan Ada Shooter, Logan, Utah; Freidrich Skibbe, Salt Lake City, Utah; Mrs. O. H. Snow, Raymond, Alberta, Canada; Mrs. Leila M. Snyder, Provo, Utah; Stocker, Stoker Surname Organization; Elizabeth Yates Stoddard, Logan, Utah; Sugar Ward, Fremont Stake Genealogical Committee, Idaho; Alida G. Sypensteign, Pocatello, Idaho; Phillip Tadje, Salt Lake City, Utah; Earl Pingree Tanner, Magrath, Alberta, Canada; Gebhardena A. Taylor, Ogden, Utah; Rachel Grant Taylor, Salt Lake City, Utah; Temple Committee, McKinley Ward Genealogical Society; Tenth Ward Liberty Stake Genealogical Committee; Hedwig Theile-Popp, Salt Lake City, Utah; Arno Thierbach; Tooele North Ward Genealogical Society; Herbert O. Tranyer, Salt Lake City, Utah; Uintah Stake Genealogical Committee; Andrew J. Wahlquest, Roosevelt, Utah; Mary L. C. Walker, Coalville, Utah; Frederick Wanner, Preston, Idaho; Mrs. Mary E. Gubbey Watson, Salt Lake City, Utah; Fred Wesche, Salt Lake City, Utah; West Jordan Stake Genealogical Committee; G. Gordon Whyte, Regina Sask., Canada; Miss Mary B. Wilkoff, Elwood Farms, Cream Ridge, N. J.; George B. Williams, Murray, Utah; William W. Winegar, Woods Cross, Utah; Mary Francis Woffinden, Salt Lake City, Utah; Jean Wunderlich, Salt Lake City, Utah; Dr. Phil. George Zaeffel, Berlin, Germany.

Copying Cemetery Records

An opportunity exists for many of our willing volunteer workers in the various wards to perform a highly valuable and lasting public service for the cause of genealogy in this and neighboring States. Thousands of entries containing vital facts of genealogy have been entered in the records of burials kept by sextons.

We recommend that wherever our workers can arrange to do so that they make an accurate copy of these records in good clear writing, carefully proof read the copy, and then send it to be permanently filed in the Library of the Genealogical Society of Utah. Some of the most priceless manuscript records in large eastern libraries have been obtained by such volunteer efforts.

An excellent example of how this may be accomplished is afforded in the word that comes from Miss Mattie Hiatt of Provo, that she is now engaged in making a transcript of the cemetery records of Provo.

"No doubt many will be interested in knowing that the Sexton Records of the Provo City Cemetery are being copied and compiled alphabetically for the use of the members of the Genealogical Society of Utah. It will perhaps be several months before this work is accomplished as it is rather a large undertaking.

"The death records from 1849 to 1904 are in most cases quite complete. Such information as the following being not unusual—John Homer, born 28 Jan., 1815, at Swanage, Dorcestershire, England, son of Benjamin Homer and Mary Hayward. Died at Provo 20 Sept., 1878. Since 1904 the law does not compel the Sexton records to be so complete. But there is a great deal of genealogical information in the earlier records."

An Excellent Accomplishment in Temple Work

From January 1st, 1928 to Nov. 22, 1928, I have done the following work in the Salt Lake Temple:

Helped 563 companies through, if they average 200 it will represent 112,000.

Helped baptize and confirm 15,701.

Endowed for 283.

Ordained 22,377 Elders.

I have given 44 blessings.

I live 40 miles from the Temple and have only been absent 3 days since set apart on November 22nd, 1922 to November 1928, and I am 77 years old.

LEVI J. TAYLOR.

ALONZO WINTERS, SON OF REBECCA BURDICK WINTERS

JOB PINGREE, SR., ON HIS 88th BIRTHDAY

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE

OCTOBER, 1929

The Ancestry of President Brigham Young

By Mabel Young Sanborn, a Daughter

(*Continued from page* 114)

*46. JOHN WHEELER, born 18 Feb., 1656 at Concord, Middlesex Co., Mass., son of Capt. Thomas Wheeler and his wife, Sarah ....., maiden name unknown. He married, 27 December, 1678 at Concord, SARAH STEARNS (47). She was born 14 Jan., 1662 at Cambridge, Middlesex Co., Mass., daughter of Isaac Stearns and Sarah Beers. They had nine children, all born at Concord, Mass. John Wheeler died, 27 Sept., 1713, at Concord, Mass. (See Stearns Genealogy, p. 26, and Concord, Mass., Vital Records.)

Children of John Wheeler and Sarah Stearns

i. Joseph, b. 27 Jan., 1680, Concord, Middlesex Co., Mass.
ii. Ebenezer, b. 3 June, 1682, Concord, Middlesex Co., Mass.
iii. Thankful, b. 3 June, 1682, Concord, Middlesex Co., Mass.
iv. John, Jr., b. 6 Feb., 1684, Concord, Middlesex Co., Mass.
(23) v. SARAH, b. 11 Nov., 1686, Concord, Middlesex Co., Mass.; md. ZACHARIAH MAYNARD (22).
vi. Abigail, b. 29 Dec., 1689, Concord, Middlesex Co., Mass.
vii. Thomas, b. 24 June, 1692, Concord, Middlesex Co., Mass.
viii. Jonathan, b. 19 Apr., 1696, Concord, Middlesex Co., Mass.
ix. Nathan, b. 28 Sept., 1702, Concord, Middlesex Co., Mass.

92. SERGEANT THOMAS WHEELER, of Concord, Middlesex Co., Mass., was probably the son of Thomas Wheeler Sr., and his wife Ann ....., maiden name unknown. In the Concord Vital Records he is consistently referred to as "Sergeant." He married, 1st SARAH (93), who died 1 Feb., 1676. He married, 2nd, Sarah (Beers) Stearns (95), widow of Isaac Stearns, Jr., 23 July, 1677. He died 24 Dec., 1704.

*The numbers which accompany the names of heads of families, in this genealogy, refer to their numbers on the Pedigree Chart of Brigham Young, in the July, 1929, issue, of this magazine.

Children of Thomas Wheeler and Sarah..... (First Wife)

i. SARAH, b. 10 July, 1649, Concord, Middlesex Co., Mass.
ii. JOSEPH, b. 18 Aug., 1651, Concord, Middlesex Co., Mass.; d. 16 Mar., 1677.
iii. ANN, b. 22 Dec., 1653, Concord, Middlesex Co., Mass.; d. 20 Mar., 1677.
(46) iv. JOHN, b. 18 Feb., 1656, Concord, Middlesex Co., Mass.; d. 27 Sept., 1713; md. SARAH STEARNS (47).
v. MARY, b. 20 Dec., 1658, Concord, Middlesex Co., Mass.; d. 26 May, 1668.
vi. THOMAS, b. 29 Mar., 1662-3, Concord, Middlesex Co., Mass.; d. 12 June, 1695.
vii. ELIZABETH, b. 23 Feb., 1665; Concord, Middlesex Co., Mass.
viii. MARY, d. 26 May, 1668.
ix. TIMOTHY, b. 24 July, 1667.
x. REBECCA, b. 3 April, 1670.
xi. RUTH, b. 10 April, 1673.

184. THOMAS WHEELER, was called "senior" because there were two brothers of the same name, and the younger brother was called "Thomas Jr." Thomas Wheeler, Sr., was born in England and came with his wife ANN ..... (185), maiden name unknown, and four children all adults, to Concord, Mass. He was made a freeman 16 April, 1637, and early removed to Fairfield, Conn. His home-lot at Pequonnock, (Fairfield) is recorded Jan., 1649. His will is dated 23 Aug., 1654, in which he mentions wife Ann, for whom he amply provides; to his eldest son Thomas, he wills all his property at Concord, Mass., makes bequests to daughter Sarah, to children of daughter Hannah, then dead, to son John, his sole executor. He made his brother Thomas Jr., overseer of his will. His widow Ann died in 1659, and her will was probated 21 Aug. following. (See: Schenck's Hist. of Fairfield, Conn., Vol. 1, p. 421; Potter's Old Families of Concord, Mass., p. 14; Concord Vital Records.)

Children of Thomas Wheeler and Ann .....

(92) i. THOMAS, b. England; md. 1st, SARAH.....(93);.....
ii. JOHN, b. England.
iii. SARAH, b. England; md. Thomas Sherwood.
iv. HANNAH, b. England; d. before 1654; md. 1639 James Bennet.

94. ISAAC STEARNS, JR., was born 6 Jan., 1633, at Watertown, Middlesex Co., Mass. He was the son of Isaac Stearns and Mary Barker. He settled at Cambridge Farms, now Lexington, Mass. He married, 24 June, 1660, at Watertown, SARAH BEERS (95), born 5 Dec., 1639, at Watertown. She was the daughter of Capt. Richard Beers and his wife Elizabeth, maiden name unknown. The births of four of the children are in the Vital Records of Cambridge, the last two were recorded at Lexington. Isaac Stearns died 29 Aug., 1676, and after his death

his widow married Thomas Wheeler of Concord, Mass. (See: Stearns Genealogy, Vol. 1, p. 26; Hudson's Hist. of Lexington; Vital Records of Cambridge and Watertown, Mass.)

Children of Isaac Stearns, Jr., and Sarah Beers

(47) i. SARAH, b. 14 Jan., 1662, Cambridge, Middlesex Co., Mass.; md. JOHN WHEELER (46).
ii. MARY, b. 8 Oct., 1663, Cambridge, Middlesex Co., Mass.; md. John Cutler.
iii. ISAAC, b. 26 Aug., 1665, Cambridge, Middlesex Co., Mass.; md. Elizabeth Stone.
iv. SAMUEL, b. 11 Jan., 1668, Cambridge, Middlesex Co., Mass.; killed by falling tree 19 Nov., 1721; md. Phebe .....
v. ABIGAIL, b. 1670, Lexington, Middlesex Co., Mass.; md. Samuel Hartwell.
vi. JOHN, b. 1675, Lexington, Middlesex Co., Mass.; d. 14 June, 1734; md. Mercy Davis.

188. On the 8 April, 1630, ISAAC STEARNS (or Sternes) and family, together with Rev. George Phillips, Gov. Winthrop, and many others, embarked at Yarmouth, England, in the good ship Arrabella, and arrived in Salem, Mass., on the 12 June, 1630. Isaac Stearns was born in England but town and county are not known. He was one of the first settlers in Watertown, Mass., made freeman in 1630, which is the earliest date of any such admissions. He married, 1622, MARY BARKER (189), born at Stoke by Nayland, Suffolk, England, daughter of John and Margaret Barker. Three children, John, Mary and Anna (or Hannah) were born at Nayland, Suffolk, England and five children at Watertown, Middlesex Co., Mass. Isaac Stearns died, 19 June, 1671, and his widow died 2 April, 1677. (See: Stearns Genealogy—by Avis Stearns Van Wagenen, Vol. 1, p. 22; Watertown Vital Records; Hudson's Hist. of Lexington, Mass., p. 230.)

Children of Isaac Stearns and Mary Barker

i. JOHN, b. Nayland, Suffolk Co., England, chr. 1623; d. 5 Mar., 1669; md. 1st, Sarah Mixer; md. 2nd, Mary Lathrop.
ii. MARY, b. Nayland, Suffolk Co., England, chr. 6 Jan., 1626; md. Isaac Learned.
iii. ANNA (HANNAH), b. Nayland, Suffolk Co., England, chr., 5 Oct., 1628; md. Henry Freeman.
(94) iv. ISAAC, JR., b. 6 Jan., 1633, Watertown, Middlesex Co., Mass.; d. 29 Aug., 1676; md. SARAH BEERS (95).
v. SARAH, b. 22 Sept., 1635, Watertown, Middlesex Co., Mass.; d. 4 Oct., 1700; md. Samuel Stone.
vi. SAMUEL, b. 24 Apr., 1638, Watertown, Middlesex Co., Mass.; d. 3 Aug., 1683.
vii. ELIZABETH, b. 1640, Watertown, Middlesex Co., Mass.; d. 24 June, 1671; md. Samuel Manning.
viii. ABIGAIL, b. Watertown, Middlesex Co., Mass.; d. 16 Oct., 1690; md. John Morse.

9th Generation. JOHN BARKER, of Stoke by Nayland, Suffolk Co., England, was probably the son of John Barker,

who made a will, 24 June, 1587, at Nayland, Suffolk Co., wherein he mentions son John, together with several other children. John was the eldest son and according to the estimated dates would have been about the right age to have been the above John Barker. His wife's name was MARGARET, maiden name unknown; and their daughter Mary, married Isaac Stearns in 1622, at Stoke by Nayland, a little village two miles North of Nayland, in Suffolk Co., England. (See: Stearns Genealogy, Vol. 1, p. 22; New England Register, Vol. 50, p. 274.)

Children of John Barker and Margaret .....

(189) i. MARY, b. Stoke by Nayland, Suffolk Co., England; d. 2 Apr., 1677; md. 1622, ISAAC STEARNS (188).

10th Generation. John Barker of Nayland, Suffolk, clothier, in his will dated 24 June, 1587, proved 10 Dec., 1588, mentions his wife Margaret, sons Richard, Thomas, William and daughters Dorothy, Alice, Anne and Joice Barker and daughter Katherine Beriffe. Provision is made for the good bringing up of Richard, Thomas and William Barker, my three younger sons, and of Dorothy, Alice, Anne and Joice Barker, my four younger daughters. Wife Margaret to be my executrix, and John Beriffe my son in law and John Barker my son to be my faithful supervisors. (Copied from New Eng. Register, Vol. 50, p. 274). John Barker's wife makes a will, dated 24 Dec., 1589, proved 7 Feb., 1590. Signed Margaret Barker. Speaks of her brother James Mawle of Nayland. Mentions children—(same names as in John Barker's will.) Their late father John Barker my husband. My daughter Margaret Legatt, my grandchild Jane Legatt. (See: New Eng. Register, Vol. 50, p. 275.)

Children of John Barker and Margaret Mawle

i. KATHERINE, b. abt. 1566, Nayland, Suffolk Co., England; md. John Berriffe.
ii. MARGARET, b. abt. 1568, Nayland, Suffolk Co., England; md. Thomas Legatt.
iii. JOHN (9th Gen.) b. abt. 1570, Nayland, Suffolk Co., England, md. MARGARET ..... (of 9th Gen.).
iv. RICHARD, b. abt. 1572, Nayland, Suffolk Co., England.
v. THOMAS, b. 1574, Nayland, Suffolk Co., England.
vi. WILLIAM, b. abt. 1576, Nayland, Suffolk Co., England.
vii. DOROTHY, b. 1578, Nayland, Suffolk Co., England.
viii. ALICE, b. abt. 1580, Nayland, Suffolk Co., England.
ix. ANNE, b. 1582, Nayland, Suffolk Co., England.
x. JOICE, b. abt. 1585, Nayland, Suffolk Co., England.

190. CAPT. RICHARD BEERS, son of John Bere and Mary Selby was born, 1607. He was one of the original proprietors of Watertown, Middlesex Co., Mass., was admitted freeman 16 March, 1637; was selectman most of the time from 1644

to 1675; Representative 13 years, 1663-75, a captain in King Philip's War, and slain in battle by the Indians at Northfield, 4 Sept., 1675. Wife's name was ELIZABETH (191), maiden name unknown. They had ten children. He made a noncupatory will, 6 Aug., proved 5 Oct., 1675—whole estate to go to his wife; but if she marry, ½ to go to daughter Sternes and other children. Widow and son Eleazer, administrators. Inventory £ 242. (See: Bond's Watertown, Vol. 1, p. 19; N. Y. Record, Vol. 13-14, p. 86.)

Children of Richard Beers (Capt.) and Elizabeth .....

i. SARAH, b. 5 Jan., 1639, Watertown, Middlesex Co., Mass.; bur. 30 Oct., 1639.
(95) ii. SARAH, b. 5 Dec., 1639, Watertown, Mass.; md. 24 June, 1660, Isaac Stearns, Jr.; md. 2nd, THOMAS WHEELER (94).
iii. MARY, b. 10 March, 1643, Watertown, Middlesex Co., Mass.; d. 13 May, 1677; md. Joseph Rice.
iv. ELEAZER (Eliezur), b. Watertown, Middlesex Co., Mass.; d. 5 Dec., 1701; md. Susanna Harrington.
v. JUDITH, b. 26 March, 1646, Watertown, Middlesex Co., Mass.; md. ..... Allen.
vi. ELNATHAN, b. Watertown, Middlesex Co., Mass.; md. Sarah Tainter.
vii. JABEZ, b. 4 Aug., 1651, Watertown, Middlesex Co., Mass.; md. Elizabeth Rush.
viii. ELIZABETH, b. Watertown, Middlesex Co., Mass.; md. 25 May, 1710, Samuel Ward.
ix. RICHARD, b. 22 Oct., 1659, Watertown, Middlesex Co., Mass.
x. ABIGAIL, b. 15 April, 1662, Watertown, Middlesex Co., Mass.; d. 30 Apr., 1662.

9th Generation. JOHN BERE was probably born at Rochester, Kent, England. He was the second son of James Bere and Dorothy Kingswood. He was one of the Jurors of Gravesend, where he resided. He married MARY SELBY, daughter of Robert Selby, of Yorkshire, Esq., by whom he had five children. Richard, the youngest son was born 1607, and emigrated from Gravesend to New England, in 1635, with his orphan Nephews, Anthony and James, sons of his deceased brother James. (See: N. Y. Record, Vol. 13-14, p. 85.)

Children of John Bere and Mary Selby

i. SAMUEL, b. Gravesend, Kent, England; md. Joan Miller.
ii. MARY, b. Gravesend, Kent, England; md. Peter Bally.
iii. JAMES, b. Gravesend, Kent, England; md. Hester.
iv. JOHN, b. Gravesend, Kent, England.
v. RICHARD, b. 1607 Gravesend, Kent, England; d. 4 Sept., 1675; md. ELIZABETH .....

10th Generation. "JAMES BERE, son of John Bere and Faith Raydon, lived in the city of Rochester, and married Dorothy, daughter of John Kingswood, Gentleman, by whom he had two sons, James and John, who both settled in Gravesend, Kent. The elder son, James Bere, of Gravesend was master of a ship under Sir Martin Forbisher, in 1577, had five sons and five daughters,

and died in 1609. On the south wall of Gravesend Church, on a mural tablet of black and white marble, are effigies of a man and wife with five sons and five daughters, also a coat of arms, viz.: Argent, a bear rampant, sable, armed and langued, or; a cornish chough, ppr." (See N. Y. Record, Vol. 13-14, p. 85.)

Children of James Bere and Dorothy Kingswood

i. JAMES BERE, b. Rochester, Kent, England; d. 1609.
ii. JOHN, b. Rochester, Kent, England; md. MARY SELBY.

11th Generation. JOHN BERE of Rochester, Kent, England, son of Martin Bere and.....Nissell, christian name unknown, married Faith, daughter of John Raydon, Esq., by whom he had a son, James, and a daughter, Mary, who married William Tilghman, of Shodland, Gentleman, who died 27 Aug., 1541. (See N. Y. Record, Vol. 13-14, p. 85.)

Children of John Bere and Faith Raydon

i. JAMES, b. Rochester, Kent, England; md. DOROTHY KINGSWOOD.
ii. MARY, b. Rochester, Kent, England; md. William Tilghman.

12th Generation. MARTIN BERE (OR BEERE) was of the "Beers Family, seated originally at a place called Bere's or Byer's Court, Parish of Westcliffe, County Kent, England." No record is found of his parents. "He was a notary public, and secretary of the diocese of Rochester, Kent, Eng., in 1486. He married a daughter of Thomas Nissell, of Wrotham, Kent, Gentleman, and Alice, his wife, by whom he had a son, John." (See N. Y. G. and B. Record Vol. 13-14, p. 85.)

Child of Martin Bere and ..... Nissell

i. JOHN, b. Rochester, Kent, England; md. FAITH RAYDON.

6. PHINEAS HOWE, son of Peter Howe and Thankful Howe, was born 22 Oct., 1735, at Hopkinton, Middlesex Co., Mass. He married, 23 April, 1761, at Hopkinton, SUSANNAH GODDARD (7), born 25 Sept., 1742, at Framingham, Middlesex Co., Mass. She was the daughter of Ebenezer Goddard and Sibil (or Sybella) Brigham. He died 19 Sept., 1807, she died 5 Jan., 1837, both at Hopkinton.

Children of Phineas Howe and Susannah Goddard

i. RHODA, b. 8 July, 1762, Hopkinton, Middlesex, Mass.; d. 14 Feb., 1838; md. Joseph Richards.
ii. SUSANNAH, b. 19 Feb., 1764, Hopkinton, Middlesex, Mass.; md. Phineas Brigham.
(3) iii. NABBY (ABIGAIL), b. 3 May, 1766, Hopkinton, Middlesex, Mass.; d. 11 June, 1815; md. JOHN YOUNG (2).
iv. PATTY, b. 28 Feb., 1768, Hopkinton, Middlesex, Mass.; md. Elisha Morse.

v. ANN, b. 25 May, 1770, Hopkinton, Middlesex, Mass.; md. Jereboam Parker.
vi. PHINEAS, b. 21 Feb., 1773, Hopkinton, Middlesex, Mass.; died unmarried.
vii. BETTY (Betsey) b. 3 May, 1774, Hopkinton, Middlesex, Mass.; md. John Haven.
viii. NEHEMIAH, b. 21 Dec., 1776, Hopkinton, Middlesex, Mass.; md. Ruthy Eames.
ix. SAMUEL, b. 21 July, 1781, Hopkinton, Middlesex, Mass.; md. Jerusha Cody.
x. PETER, b. 11 Oct., 1783, Hopkinton, Middlesex, Mass.; (M. D.) died unmarried.
xi. RUTH, b. 31 Mar., 1785, Middlesex, Mass.

12. PETER HOWE, son of Samuel Howe and Abigail Mixer, was born 1697 in Middlesex Co., Mass. He was taxed in Framingham 1719. He married in Sudbury, 9 April, 1723, his cousin, THANKFUL HOWE (13). She was the daughter of David Howe and Hepsibah Death. She was born 15 Dec., 1703, and died 25 Jan., 1766. They lived in Hopkinton and their nine children were born there. He died in Hopkinton, 21 Nov., 1756, in his 59th year. (See: Hopkinton Vital Records and Temple's History of Framingham, p. 599.)

Children of Peter Howe and Thankful Howe

i. PETER, b. 20 Aug., 1724, Hopkinton, Middlesex, Mass.
ii. THANKFUL, b. 17 Oct., 1726, Hopkinton, Middlesex, Mass.
iii. LOIS, b. 7 Mar., 1728-9, Hopkinton, Middlesex, Mass.
iv. ABIGAIL, b. 15 Feb., 1730-1, Hopkinton, Middlesex, Mass.
v. JOTHAM, b. 23 July, 1733, Hopkinton, Middlesex, Mass.
(6) vi. PHINEAS, b. 22 Oct., 1735, Hopkinton, Middlesex, Mass.; md. SUSANNAH GODDARD (7).
vii. HEPSIBAH, b. 27 June, 1741, Hopkinton, Middlesex, Mass.
viii. DAVID, b. 17 May, 1744, Hopkinton, Middlesex, Mass.
ix. NEHEMIAH, b. 6 Dec., 1747, Hopkinton, Middlesex, Mass.

24. SAMUEL HOWE, son of Samuel Howe and Martha Bent, was born 19 May, 1668, at Sudbury, Middlesex, Mass. In some records he was called a yeoman, in others, a carpenter. He was probably both. He settled near his father at Lanham; bought, 3 Mar., 1707, one hundred and sixteen acres of land in Framingham of Joseph Buckminster. He died 1731. He married first, 11 Dec., 1690, at Sudbury, ABIGAIL MIXER (25), daughter of Isaac Mixer of Watertown. She was born, 16 Nov., 1672, and died 26 Nov., 1703, at Sudbury. Four children were born to them, but the children's births were not recorded at Sudbury, Framingham, nor surrounding towns. Samuel married second, 11 Sept., 1704, at Sudbury, Martha Goodale, daughter of Nehemiah Goodale. They had one son. She was living at Framingham in 1753. (See: Temple's History of Framingham and Sudbury Vital Statistics.)

Children of Samuel Howe and Abigail Mixer

i. ABIGAIL, b. 1691, Middlesex Co., Mass.; md. Jonathan Stanhope; d. before 1730.

ii. SAMUEL, b. 1693, Middlesex Co., Mass.; md. Ruth Death.
(12) iii. PETER, b. abt. 1697, Middlesex Co., Mass.; md. THANKFUL HOWE (13), d. 21 Nov., 1756.
iv. MARTHA, b. Middlesex Co., Mass.; md. 1st, Joseph Nichols; md. 2nd, Daniel Goddard.

Child of Samuel Howe and Martha Goodale

i. JOSEPH, b. 10 Aug., 1706, Sudbury, Middlesex, Mass.; d. 13 Oct., 1723.

48. LIEUT. SAMUEL HOWE, son of John and Mary Howe, was born 20 Oct., 1642 at Sudbury, Middlesex Co., Mass. "He was a carpenter, and built the New Bridge at the North East corner of Framingham, 1673. In company with Samuel Gookin he bought a large tract of Framingham lands of the Indians." He lived in a hamlet, or village called Lanham, within the boundaries of Sudbury. He married first 5 June, 1663, at Sudbury, MARTHA BENT (49), born 1643, daughter of John and Martha Bent, mother's maiden name unknown. They had eight children. Two of their sons, Samuel and David, were the 2nd Great-Grandparents of President Brigham Young. Samuel's son Peter, married David's daughter Thankful, and Phineas Howe, child of this union was the maternal grandfather of Brigham Young. Martha Bent Howe died, 29 Aug., 1680; and Lieut. Samuel, married second, 18 Sept., 1685, Sarah Leavitt, widow of Nehemiah Clapp. They had six children. She died 29 Mar., 1726. Lieut. Samuel Howe died, 13 Apr., 1713, in Sudbury. "He followed the same occupation of his father. His youth had been passed in the 'Black Horse Tavern' at Marlborough. What more natural than to give his tavern in Sudbury the sign of the 'Red Horse.'" He was a Colonel of the militia, but his death record calls him Lieut. Samuel. (See: "Ancestors" by Nellie Palmer George, Temple's History of Framingham, p. 599, Sudbury Vital Records.)

Children of Samuel Howe and Martha Bent

i. JOHN, b. 24 July, 1664, Sudbury, Middlesex, Mass.; md. 1st, Elizabeth Woolson; md. 2nd, Hannah Hichens.
ii. MARY, b. 2 Mar., 1666, Sudbury, Middlesex, Mass.; md. 1st, George Farrar; md. 2nd, Thomas Barns.
(24) iii. SAMUEL, b. 19 May, 1668, Sudbury, Middlesex, Mass.; md. 1st, ABIGAIL MIXER (25); md. 2nd, Martha Goodale.
iv. MARTHA, b. 9 Oct., 1669, Sudbury, Middlesex, Mass.; md. Thomas Walker.
v. DANIEL, b. 9 Oct., 1672, Sudbury, Middlesex, Mass.; d. 7 Feb., 1680.
(26) vi. DAVID, b. 2 Nov., 1674, Sudbury, Middlesex, Mass.; md. HEPSIBAH DEATH (27).
vii. HANNAH, b. 6 Apr., 1677, Sudbury, Middlesex, Mass.; md. John Barns.
viii. LYDIA. (See History of Framingham; by Barry), probably died young.

Children of Samuel Howe and Sarah Leavitt

i. ELISHA, b. Lanham, Middlesex, Mass.; md. Hannah.

ii. DANIEL, b. 24 Feb., 1690, Sudbury, Middlesex, Mass.; md. Elizabeth Johnson.
iii. NEHEMIAH, b. 1693, Lanham, Middlesex, Mass.; md. Margaret Willard.
iv. MOSES, b. 27 Aug., 1695, Lanham, Middlesex, Mass.; md. Eunice .....
v. EBENEZER, b. Lanham, Middlesex, Mass.
vi. MICAGAH, b. 22 Aug., 1700, Sudbury, Middlesex, Mass.

96. "JOHN HOWE (HOW), was born about 1602, the son of John Howe, Esquire (192) of Warwickshire, who descended from John, the son of John, of Hodinhill, who was of the family of Sir Charles How of Lancaster, in the Reign of Charles I." John Howe the subject of our sketch was a glover; his name is found on the Sudbury records in 1639, when he received the grant of a house-lot; he shared in the three divisions of Sudbury Meadows 1639-1640; was a petitioner for grant of Marlboro, 1656, whither he removed in 1657; by appointment of the Mass. Government, he and Edmund Rice laid out the Framingham lands to Gov. Danforth in 1662. He established the first Inn between Sudbury and Worcester. "Landlord How of Black Horse Tavern, was the great man of the settlement. He was selectman and local magistrate. Tavern keeping was a most honorable occupation. Here the news of the Province was posted; and here the people gathered to conduct the business of the town." John How's wife's name was MARY (97), but no record of her maiden name has been found. He died 28 May, 1680, aged 78. His wife died 1698. They had eleven children, born in Sudbury and Marlborough. (See: Temple's History of Framingham, p. 599; Ancestors, by Nellie Palmer George, and Sudbury and Marlborough Vital Records.)

Children of John Howe and Mary .....

i. JOHN, b. 24 Aug., 1640, Sudbury, Middlesex, Mass., killed by Indians, 20 April, 1675 or 1676; md. Elizabeth .....
(48) ii. SAMUEL, b. 20 Oct., 1642, Sudbury, Middlesex, Mass.; md. 1st, MARTHA BENT (49); md. 2nd, Sarah Leavitt.
iii. SARAH, b. 25 Sept., 1644, Sudbury, Middlesex, Mass.; md. Samuel Ward.
iv. MARY, b. 18 Feb., 1646-7, Sudbury, Middlesex, Mass.; d. 17 Mar., 1647.
v. ISAAC, b. 8 Aug., 1648, Sudbury, Middlesex, Mass.; md. 1st, Frances Woods; md. 2nd, Susanna Sibley.
vi. JOSIAH, b. 1650, Sudbury, Middlesex, Mass.; md. Mary Haynes.
vii. MARY, b. 18 Jan., 1654, Sudbury, Middlesex, Mass.; md. John Wetherbee.
viii. THOMAS, b. 22 July, 1656, Sudbury, Middlesex, Mass.; md. 1st, Sarah Hosmer; md. 2nd, Mary Barron.
ix. DANIEL, b. 3 Jan., 1659, Marlborough, Middlesex, Mass.; d. young.
x. ALEXANDER, b. 29 Dec., 1661, Marlborough, Middlesex, Mass.; bur. 4 Jan., 1662.
xi. ELEAZER, b. 18 Jan., 1663, Marlborough, Middlesex, Mass.; md. Hannah How.

Brigham Young and Temple Work

By Susa Young Gates

Brigham Young was led by inspiration to do many good and great things. He was a humble follower of the Lord Jesus Christ, and accepted the message and mission of the restored Gospel as revealed to the Prophet Joseph Smith. From the moment when he first struck hands with that mighty leader, he was a devoted and loyal follower and fulfiller of the prophecies and principles taught and revealed by that new witness for Jesus the Christ.

Under the leadership of the Prophet he assisted in the building and finishing of the Kirtland Temple, and there received his blessings. He assisted in the erection of the Nauvoo Temple and completed that holy House after the cruel martyrdom of the Prophet and Patriarch. He chose and dedicated the site of the Salt Lake Temple, planned its stately proportions in accordance with the vision of its beauty shown to him as he first entered this valley and gazed for some time on the sterile, forbidding desert vale, seeing, in vision, the snow-capped mountains surrounding lands filled with homes, gardens and parks, and rising in splendor the towered majesty of its lifting spires. He directed every phase of the architect's and workman's labor, refusing to be stampeded when the suddenly frightened architect reported, after they had laid several feet of the giant granite foundation stones, in the seven years labor already accomplished: "There is no chimney in the building! We cannot warm the Temple!" "Go right ahead," President Brigham Young replied, "when the time comes to heat it, there'll be a way provided." Who had ever heard of steam heat in those days of fireplaces and brick ovens? He dedicated the sites for three other temples in Utah, and planned and completed the one in St. George, spending the last winter of his life laboring there in behalf of his kindred dead.

At this last birthday dinner on earth he laid upon the shoulders of his living brothers, Joseph, Phineas and Lorenzo, the responsibility of their family genealogy and temple work; adding that if any or all failed in that duty, his children, and his grandchildren, yea, his friends, if his family failed, would assume this grave responsibility to redeem his kindred dead.

In the Realm of the Dead*

By James E. Talmage
of the Council of the Twelve

Jesus the Christ died in the literal sense in which all men die. He underwent a physical dissolution by which his immortal spirit was separated from his body of flesh and bones, and that body was actually dead. While the corpse lay in the rock-hewn tomb of Joseph of Arimathea, the living Christ existed as a disembodied Spirit. We may reasonably inquire where he was, and what were his activities, during the interval between his death on the cross and his emergence from the sepulchre with spirit and body reunited, *a resurrected Soul.* The assumption that most naturally suggests itself is that he went where the spirits of the dead ordinarily go; and that, in the sense in which while in the flesh he had been a Man among men, he was in the disembodied state, a Spirit among spirits. This conception is confirmed as fact by scriptural attestation. The shout of divine exultation from the cross, "It is finished," signified the consummation of the Lord's mission in mortality; yet there remained to him other ministry to be rendered prior to his return to the Father.

Christ in Paradise

To the penitent transgressor crucified by his side, the one who reverently craved remembrance when the Lord would come into his kingdom, Christ had given the comforting assurance: *"Verily I say unto thee, Today shalt thou be with me in paradise."* The spirit of Jesus and the spirit of the repentant thief left their crucified bodies and went to the same place in the domain of the dead. On the third day following, Jesus, then a resurrected Being, positively stated to the weeping Magdalene: *"I am not yet ascended to my Father."* He had gone to paradise but not to the place where the Heavenly Father dwells. Paradise, therefore, is not heaven, if by the latter term we understand the abode of the Eternal Father and his celestialized children. Paradise is a place where dwell righteous and repentant spirits between bodily death and resurrection. Another division of the spirit world is reserved for those disembodied beings who have lived lives of wickedness and who remain impenitent even after death. Alma, a Nephite prophet, thus spake of the conditions prevailing among departed spirits:

"Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that

*Extracts from Radio address over Station K S L December 2nd, 1928.

God who gave them life. And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow. . . . Now this is the state of the souls of the wicked: yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Book of Mormon, Alma 40.

Spirits in Prison

While divested of his body Christ ministered among the dead, both in Paradise and in the prison realm where dwelt in a state of durance the spirits of the disobedient.

Positive affirmation that Christ did minister among the departed, preaching the gospel of salvation to disembodied spirits, was made by Peter, chief of the apostles, nearly three decades after the accomplishment of the great event. Is it not most probable that the apostle was instructed to this effect by the resurrected Lord during the period of frequent communion between Christ's resurrection and ascension? This is Peter's testimony:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—I Peter, 3:18-20.

This wording is taken from the Authorized or King James Version; but an error in this translation is generally admitted. In the Revised Version we read of Christ: *"being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison."* This text expresses the true thought that Christ was quickened, that is to say, was active, in his own spirit state, although his body was inert and in reality dead at the time; and that *in that disembodied state* he went and preached to the disobedient spirits. *The later reading fixes the time of our Lord's ministry among the departed as the interval between his death and resurrection.*

We are not to assume from Peter's illustrative mention of the disobedient antediluvians that they alone were included in the blessed opportunities offered through Christ's ministry in the spirit world; on the contrary we conclude in reason and consistency that all whose wickedness in the flesh had brought their spirits into the prison house were sharers in the possibility of expiation, repentance, and release. *Justice demanded that the gospel be preached among the dead,* as it had been and was to be yet more widely preached among the living. Let us consider the further affrmation of Peter, as part of his pastoral admonition to the members of the Primitive Church:

"Who shall give account to him that is ready to judge the quick and the dead. For for this cause *was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.*—I Peter 4:5-6.

The Lord's Purpose

In view of these plain avowals of scripture—that the disembodied Christ visited and ministered among the spirits who had been disobedient and who, because of unpardoned sin, were still held in duress—it is pertinent to inquire as to the scope and object of the Savior's ministry among them. His preaching must have been purposeful and positive; moreover, it is not to be thought that his message was other than one of potential relief and mercy. Those to whom he went were already in prison, and had been there long. To them came the Redeemer to preach, not to further condemn, to open the way that led to light, not to intensify the darkness of despair in which they had languished.

Thus the scriptures make gloriously plain the sublime fact that some degree of salvation may be attained by those who have died in disobedience, when through the discipline of the prison-house they have learned the lesson of repentance based upon faith in the Lord Jesus Christ as Savior and Redeemer. Missionary labor among the dead was inaugurated by Christ; who of us can doubt that it has been continued by his authorized servants, the disembodied who while in the flesh have been commissioned to preach the gospel and administer in the ordinances thereof through the bestowal of the Holy Priesthood upon them?

The victory of Christ over death and sin would be incomplete were its effect confined to the small minority who have heard, accepted, and lived the gospel of salvation in the flesh. Compliance with the laws and ordinances of the gospel is essential to salvation. *Nowhere in scripture is a distinction made in this regard between the living and the dead.* The dead are those who have lived in mortality upon earth; the living are mortals who yet shall pass through the change called death. All are children of the same Father, all to be judged and rewarded or punished by the same unerring justice, with the same interposition of benign mercy. Christ's atoning sacrifice was offered, not alone for the few who lived upon the earth while he was in the flesh, nor for those who were to be born in mortality after his death, but for all inhabitants of earth then past, present and future.

The Gospel for Living and Dead

The Church of Jesus Christ of Latter-day Saints affirms that the plan of salvation is not bounded by the grave; but that the gospel is deathless and everlasting, reaching back into the ages gone and forward into the eternities yet future. The Savior's ministry among the dead doubtless included the revelation of his

own atoning death, the inculcation of faith in himself and in the divinely-appointed plan he presented, and the necessity of repentance acceptable unto God. It is reasonable to believe that the other essential requirements comprised within the laws and ordinances of the gospel were made known.

Christ was ordained of the Father to be the judge of both quick and dead; he is Lord alike of living and dead, as men speak of dead and living, though all are to be placed in the same position before him; for of the God of Abraham, Isaac and Jacob, it is written: *"He is not a God of the dead, but of the living: for all live unto him.*—Luke 20:38.

While his body reposed in the tomb, Christ was actively engaged in the further accomplishment of the Father's purposes, by offering the boon of salvation to the dead, both in paradise and in hell. And with him in paradise was the spirit of the contrite sinner who had died by his side. To infer that the crucified transgressor was saved by his dying confession, and was granted a special passport to heaven with sins unexpiated and without compliance with the laws and ordinances of the gospel, is to disregard both letter and spirit of scripture, and to ignore reason and the sense of justice. We find here no warrant for belief in the efficacy of deathbed confession as a means of grace. Only through individual faith, repentance and works can remission of sins be obtained. That dying malefactor had manifested both faith and repentance. The blessing promised him was to the effect that he should that day hear the gospel preached in paradise. In the acceptance or rejection of the message of salvation he would be left to choose for himself. Requirement of obedience to the laws and ordinances of the gospel was not waived, suspended, nor superseded in his case, nor shall it be for any soul.

Vicarious Service

A question now arises as to how it is possible for the dead to comply with the terms of the gospel, and do in the spirit what they had failed to do in the flesh. The exercise of faith and the manifestation of repentance by disembodied spirits may offer no great difficulty to human understanding; but that the dead shall obey the requirements of water-baptism and baptism of the Spirit by the authorized laying-on of hands, appears to many as truly impossible as seemed the new birth to Nicodemus. He listened in amazement to the Savior's words: "Except a man be born again he cannot see the kingdom of God;" and asked: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

At last he learned that the new birth referred to was baptism by water and the baptism of the Spirit.

With equal pertinency it may now be asked: How can a man

be baptized when he is dead? Can he enter the second time into his body of flesh and be immersed in water by human hands? The answer is that the necessary ordinances may be administered for the dead by their living representatives, the mortal subject acting as proxy for the departed one. Thus, even as a man may be baptized in his own person for himself he may be baptized as proxy for and in behalf of the dead.

The validity of vicarious service, in which one person acts in behalf of another, is generally recognized as a feature of human institutions; and that such service may be acceptable unto God is attested by the written word. Ancient and modern scripture, the record of history other than sacred, the traditions of tribes and nations, the rites of bloody sacrifices and even the sacrificial abominations of pagan idolatry, all involve the essential concept of vicarious propitiation and of service rendered by proxy. The scapegoat and the altar victim in the Mosaic dispensation, when offered by constituted authority and with due accompaniment of acknowledgment and repentance, were accepted by the Lord as sacrifices in mitigation of the sins of the people.

The most significant sacrifice of all, the greatest work ever wrought amongst mankind, the pivotal event of human history, the supreme achievement which was at once the most glorious consummation and the most blessed beginning, is *the Atonement of Christ: and this was preeminently a vicarious offering.*

Elijah Has Come

Of the saving labor by the living in behalf of the dead Malachi voiced the word of the Lord in impressive plainness:

> "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This, the Church of Jesus Christ of Latter-day Saints, gives to the world the solemn avouchment, in the name of the Lord, that the prediction voiced by Malachi has found fulfilment in the current age. In heavenly manifestation to Joseph Smith and Oliver Cowdery, given in the Kirtland Temple, April 3, 1836, there appeared unto them Elijah, of whose visitation we read:

> "Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said, Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse."—Doctrine and Covenants 110: 14, 15.

Baptism for the dead was known in the apostolic dispensation. In his first epistle to the Saints in Corinth, Paul presents

a brief yet comprehensive treatment of the doctrine of the resurrection—a subject which at that time and among those to whom he wrote had given rise to much contention and debate. Having shown that through Christ the resurrection of the dead had been made possible, and that in due course all mankind shall be redeemed from bodily death, the apostle asks: *"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?"*—I Cor. 15:29.

As the question is put by way of finality and climax to the preceding argument, it is evident that the subject so introduced was no new or strange doctrine, but on the contrary, one with which the people addressed must have been familiar, and which to them required no argument. Baptism for the dead was, therefore, both known as a principle and practiced as an ordinance in apostolic times. That the practice was continued in some form for a century or more after the apostles had passed from earth is evidenced by numerous passages in the writings of the early Christian Fathers, and by later authorities on ecclesiastical history.

Supporting evidence is found in a recently discovered Greek MS., entitled "The Epistle of Kallikrates" translated and first published within the last few months. See "Atlantic Monthly" of March, 1928, or "The Improvement Era," of September last. This manuscript purports to be a letter from Kallikrates, a convert to Christianity, addressed to Paul the Apostle; and it specifically refers to baptism, authorized by Peter, for the writer's parents, who were dead.

Temples

The Church of Jesus Christ of Latter-day Saints stands alone among the numerous churches of current time in proclaiming the doctrine and in administering the ordinance of baptism for the dead. Through further revelation in this age it has been made known that ordinances for and in behalf of the dead should be administered in places especially dedicated for this service. Within the Temples builded and maintained by this Church baptism and other ordinances vicariously administered to the living in behalf of their dead progenitors are carried forward with devotion and zeal. We hold that on the farther side of the veil these ordinances are made applicable to the departed who through faith and repentance have been prepared to receive them, and who accept them through the exercise of their individual choice.

All such is in continuation of the ministerial service in the realm of the dead inaugurated by the disembodied Christ, who truly is *Lord of both the living and the dead, for all are alive to him.*

Genealogy of William Critchlow

Compiled by Harriet Critchlow Jensen

(*Continued from Volume XIX, Page* 165)

27. JAMES CRITCHLOW,[4] (John,[3] James,[2] David[1]) son of John Critchlow and Mary (Leach) Critchlow. He was born 4 March, 1803, Butler Co., Penn. Died 17 Dec., 1874 near Tioneta, Forest Co., Penn. He married 11 June, 1829, Dorcas Holt (No. 303) who was born 3 June, 1806 in Penn., and died 28 Jan., 1868.

Children of James Critchlow and Dorcas (Holt) Critchlow

304x. Jesse Evans Critchlow, b. 18 Jan., 1830, Butler Co., Penn.; d. 9 Feb., 1910; m. Levinia Stepp.
305x. John Leach Critchlow, b. 16 May, 1832; d. 22 May, 1906; md. 1st, Lucy Velona Purdy; md. 2nd, Mrs. Mary Johnson.
306x. Sarah Ann Critchlow, b. 19 July, 1834, Butler Co., Penn.; d. 21 June, 1870; m. William F. Boggs.
307x. Mary Ellen Critchlow, b. 12 Sept., 1836, Butler Co., Penn.; m. Joel Skinner.
308. Lydia Critchlow, b. 18 March, 1839, Butler Co., Penn.; d. 17 May, 1839.
309x. Thomas Holt Critchlow, b. 30 Sept., 1841, Butler Co., Penn.; d. in Civil War. He married and had one child.
310x. Martha Elizabeth Critchlow, b. 19 Aug., 1844, Butler Co., Penn.; d. 19 July, 1906; m. George Washington Neil of Penn.
311x. Dorcas Critchlow, b. 14 Feb., 1846, Butler Co., Penn.; m. James Thompson.
312x. William Holt Critchlow, b. 31 Dec., 1849, Butler Co., Penn.; d. 9 April, 1927; m. Jane Bailey.

304. JESSE EVANS CRITCHLOW,[5] (James,[4] John,[3] James,[2] David[1]) son of James Critchlow and Dorcas Holt; md. 20 Sept., 1852, (No. 313) Levinia Stepp, dau. of Mike Stepp and Kathrine Heckard. She was born 12 March, 1832, Butler Co., Penn., d. 1 Jan., 1926.

Children of Jesse Evans Critchlow and Levinia (Stepp) Critchlow

314x. Ephraim Critchlow, b. 11 Oct., 1855, Petersburg, Butler Co., Penn.
315x. Annette Critchlow, b. 8 Aug., 1857, Petersburg, Butler Co., Penn.
316x. John Calvin Critchlow, b. 22 July, 1859, Petersburg, Butler Co., Penn.
317x. Sarah Addie Critchlow, b. 16 May, 1861, Evans Landing, Indiana.
318x. Marion F. Critchlow, b. 6 Aug., 1865, Harrison Co., Ind.; d. 31 July, 1907.

305. JOHN LEACH CRITCHLOW,[5] (James,[4] John,[3] James,[2] David[1]) son of James Critchlow and Dorcas (Holt) Critchlow, was born 16 May, 1832 and died 22 May, 1906. He md. 1st, Lucy Velona Purdy (No. 319), daughter of Merrick Purdy and Miss Brent. She was born 8 Oct., 1843, Butler Co.,

Penn., and died 7 Aug., 1894. John Leach Critchlow md. 2nd, Mrs. Mary Johnson (No. 320) of Motley, Minn. She died September, 1906.

Children of John Leach Critchlow and Lucy Velona (Purdy) Critchlow

321x. Lenora Ellen Critchlow, b. 19 Feb., 1865, Forest Co., Penn.
322x. Addie Rebecca Critchlow, b. 14 Dec., 1869, St. Charles, Minn., d. 9 May, 1893, m. ..... Russel.

306. SARAH ANN CRITCHLOW,[5] (James,[4] John,[3] James,[2] David[1]) daughter of James Critchlow and Dorcas (Holt) Critchlow, was born 19 July, 1830, Butler Co., Penn., and died 21 June, 1870. She married 24 July, 1853, William F. Boggs (No. 323) son of Andrew Boggs and Mary Irwin. He was born 12 July, 1830, Butler Co., Penn., and died 15 March, 1907.

Children of Sarah Ann Critchlow and William F. Boggs

324x. Mary Matilda Boggs, b. 4 May, 1855, Forest Co., Penn., d. 19 May, 1918.
325x. Ida Florence Boggs, b. 12 Jan., 1857, Butler Co., Penn.
326x. Rachel Ann Boggs, b. 24 July, 1859, Pittsburgh, Penn.
327. James Harry Boggs, b. 28 Jan., 1863, Pittsburgh, Penn., d. 7 June, 1907.
328. Clara May Boggs, b. 4 May, 1867, d. June, 1868.

307. MARY ELLEN CRITCHLOW,[5] (James,[4] John,[3] James,[2] David[1]) daughter of James Critchlow and Dorcas (Holt) Critchlow was born 12 Sept., 1836, Butler Co., Penn. She married Joel Skinner (No. 329).

Children of Mary Ellen (Critchlow) Skinner and Joel Skinner

330x. Ruthilda Skinner, b. 25 Aug., 1859, Erie Co., Penn.
331x. Lewis Josiah Skinner, b. 28 Feb. 1863, Erie Co., Penn.
332x. Sarah M. Skinner, b. 29 Aug., 1867, Vernango Co., Penn.
333x. George William Skinner, b. 27 March, 1872, Erie Co., Penn.
334x. Clarence Bert Skinner, b. 2 Feb., 1876, Ashtabula, Ohio.

310. MARTHA ELIZABETH CRITCHLOW,[5] (James,[4] John,[3] James,[2] David[1]) dau. of James Critchlow and Dorcas (Holt) Critchlow, was born 19 Aug., 1844, Butler Co., Penn., died 19 July, 1906. She md. 3 Aug., 1865, George Washington Neil (No. 335) son of James H. Neil. He was born 27 Dec., 1837, Forest Co., Penn., and died 10 April, 1918.

Children of Martha Elizabeth (Critchlow) Neil and George Washington Neil

336x. James Frederick Neil, b. 30 March, 1869, Penn.
337x. George Edward Neil, b. 29 April, 1870, Penn.
338x. Edith Ellen Neil, b. 23 Sept., 1876, Penn.

311. DORCAS CRITCHLOW,[5] (James,[4] John,[3] James,[2] David[1]) dau. of James Critchlow and Dorcas (Holt) Critchlow,

was born 14 Feb., 1846. She married James Thompson (No. 339) of Penn.

Children of Dorcas (Critchlow) Thompson and James Thompson

340x. Maud E. Thompson, b. 15 Feb., 1870, Forest Co., Penn.
341x. Emma Thompson, b. 20 Feb., 1876, Forest Co., Penn.
342x. Gertrude Thompson, b. 28 March, Forest Co., Penn.; d. 26 March, 1894; m. James Collough, 30 August, 1887.

312. WILLIAM HOLT CRITCHLOW,[5] (James,[4] John,[3] James,[2] David[1]) son of James Critchlow and Dorcas (Holt) Critchlow, md. 10 Oct., 1870, Jane Bailey (No. 343) of Penn. She was born ..... d. 4 Dec., 1918.

Children of William Holt Critchlow and Jane Bailey

344x. Rose Elizabeth Critchlow, b. 15 Feb., 1872, Penn.
345x. William Edward Critchlow, b. 23 Jan., 1874, Penn.; d. 26 June, 1925.
346x. Harper John Critchlow, b. 17 March, 1876, Tidionte, Forest Co., Penn., md. 22 Nov., 1915, Mary Elizabeth Newman 2nd, no issue.
347. Maud Amelia Critchlow, b. 2 April, 1878, Penn.

314. EPHRAIM CRITCHLOW,[6] (Jesse,[5] James,[4] John,[3] James,[2] David[1]) son of Jesse Evans Critchlow and Levinia (Stepp) Critchlow, md. 1st, 2 Feb., 1905, Anna L. Hutchinson, (No. 348) dau. of Arthur Hutchinson of Harrison Co., Indiana. She was born 11 April, 1866, Mead Co., Ky., died 25 Nov. 1902. He md. 2nd, Martha Thompson (No. 348) dau. of George H. Thompson and Nancy Cain. She was born 10 Feb., 1881, Pike Co., Indiana.

Child of Ephraim Critchlow and Anna L. (Hutchinson) Critchlow

350. Lavinia Critchlow, b. 18 Feb., 1899, Harrison Co., Indiana, d. 2 Oct., 1901.

Children of Ephraim Critchlow and Martha (Thompson) Critchlow

351. Theodore R. Critchlow, b. 15 Nov., 1905, Mead Co., Ky.
352. Alma A. Critchlow, b. 29 Oct., 1907, Harrison Co., Indiana.
353. Ephraim Critchlow, Jr., b. 18 Oct., 1909, Harrison Co., Indiana.
354. Robert L. Critchlow, b. 5 Jan., 1912, Harrison Co., Indiana.

315. ANNETTE CRITCHLOW,[6] (Jesse,[5] James,[4] John,[3] James,[2] David[1]) dau. of Jesse Evans Critchlow and Levenia (Stepp) Critchlow, md. 4 Dec., 1883, John Perry (No. 355), son of Nathaniel Perry and Elizabeth Jameson. He was born 11 Nov., 1856, Evans Landing, Indiana, and died 25 Jan., 1927.

Children of Annette (Critchlow) Perry and John Perry

356x. Ora Alda Perry, b. 31 Oct., 1884, Mildraugh, Mead Co., Ky.
356a. Shelby Howard Perry, b. 6 March, 1887, Mildraugh, Mead Co., Ky.

357x. Rose Lena Perry, b. 23 Sept., 1888, Mildraugh, Mead Co., Ky.
358x. Eula Ruth Perry, b. 13 Jan., 1891, Mildraugh, Mead Co., Ky.
359. Stanley Evans Perry, b. 19 June, 1893, Evans Landing, Indiana, d. 9 April, 1907.
360. Verna Fay Perry, b. 3 Sept., 1895, Evans Landing, Indiana.
361x. Anna Laurina Perry, b. 18 April, 1898, Evans Landing, Indiana.

316. JOHN CALVIN CRITCHLOW,[6] (Jesse,[5] James,[4] John,[3] James,[2] David[1]) son of Jesse Evans Critchlow and Levinia (Stepp) Critchlow, md. 5 Jan., 1888, Carrie Adeline Jones (No. 362) dau. of Eli Thomas Jones and Ellen Cop. She was born 6 Feb., 1870, Crawford Co., Ind.

Children of John Calvin Critchlow and Carrie Adeline (Jones) Critchlow

363. Jesse Evans Critchlow, b. 15 June, 1899, Gibson Co., Ind.; d. 1st April, 1892.
364x. Effie May Critchlow, b. 23 Oct., 1891, Harrison Co., Indiana.
365x. Rexford Ocella Critchlow, b. 31 July, 1896, Gibson Co., Indiana.

317. SARAH ADDIE CRITCHLOW,[6] (Jesse,[5] James,[4] John,[3] James,[2] David[1]) dau. of Jesse Evans Critchlow and Levinia (Stepp) Critchlow, md. 26 May, 1887, David McClure (No. 366) son of James McClure and Margaret ..... He was born at Henrysville, Indiana.

Children of Sarah Addie (Critchlow) McClure and David McClure

367x. Bertha May McClure, b. 21 April, 1888, Henrysville, Clark Co., Indiana.
368x. Harry Lewis McClure, b. 21 July, Henrysville, Indiana.
369x. Jesse Earl McClure, b. 4 Jan., 1894, Henrysville, Indiana.
370x. Elsie Elma McClure, b. 3 May, 1898, Henrysville, Indiana.

318. MARION F. CRITCHLOW,[6] (Jesse,[5] James,[4] John,[3] James,[2] David[1]) son of Jesse Evans Critchlow and Levinia (Stepp) Critchlow, md. 29 Aug., 1887, Hattie Ross, (No. 371) dau. of George W. Ross and Sue Morand. She was born 25 July, 1869, Evans Landing, Indiana.

Children of Marion F. Critchlow and Hattie (Ross) Critchlow

372x. Lily Critchlow, b. 12 May, 1889, Evans Landing, Indiana.
373x. Agnes E. Critchlow, b. 26 Nov., 1892, Evans Landing, Indiana.
374x. George M. Critchlow, b. 3 March, 1897, Evans Landing, Indiana.
375x. Frank Critchlow, b. 17 Oct., 1902, Evans Landing, Indiana.
376. Ralph E. Critchlow, b. 22 Feb., 1905, Evans Landing, Indiana, d. 7 Dec., 1907.

Sketch of the Critchlow Family

Compiled by Harriet Critchlow Jensen

(Continued From Page 96, Vol. XX)

William Fuller Critchlow was noted among his acquaintances for his honesty and fair mindedness. While he was not what you would call a sanctimonious man, yet he was God-fearing and conscientious in his observance of the Sabbath, and all other obligations devolving upon him as a Latter-day Saint. He was assistant Superintendent of the 1st Ward Sunday School for many years, and one of the presidents of the Seventy-sixth quorum of Seventies. At the time of his death, January 10, 1906, he was senior president of that quorum.

Mary Eliza Brown, wife of William Fuller Critchlow, was the daughter of Captain James Brown, the founder of Ogden City. She found her life's expression in her large family of children. She did not find time for public work outside church duties, but she encouraged her husband and saw to it that her children were made ready for Sunday School and took upon herself, willingly, many hard tasks to make them presentable on all occasions. She had a charming personality; was an immaculate housekeeper and excellent cook, as many would testify, who had the privilege of being her guest. She was naturally vivacious and full of life and her presence at the old time parties was eagerly desired, as she was called the "life of the party".

She had a life of struggle and hardship. She died suddenly at the age of fifty-five, just when she could have had the comforts of life.

She was the third white child born in Utah, having been born November 18, 1847, in the old pioneer fort, Salt Lake City; and was the first white child in Ogden. When she was a babe a few months old her life was threatened by a band of Indians who demanded all of the food her mother had prepared for the evening meal. The father and brothers were a mile away plowing the ground for the spring sowing. The mother grabbed the baby and ran, leaving the Indians to help themselves to whatever they wished. After that experience, one of the young men stayed near the cabin to protect them from the Indians.

Joseph Critchlow, third son of David Critchlow, married Elizabeth Galbreath of Shreveport, Pennsylvania. To this union there were eight children born.

Joseph made his home in Indiana for many years after his marriage, and engaged in farming. Some of his sons moved to Nevada and later on, up into Oregon, where the parents and the rest of the family eventually settled, and helped to build up that

part of the country, engaging in farming, business and in the professional fields of endeavor.

Joseph, his wife, and most of his children have passed to the Great Beyond, but a large posterity scattered along the western coast are perpetuating the honored name of Critchlow.

John James Critchlow, fifth son of David Critchlow, left the old homestead in his early manhood and went to New York State to continue his education. While in the State of New York, he met and married Mehetible Mable Ayers, by whom he had seven children. A short time after his marriage he accepted a position as professor of English at Jefferson College, Washington, Mississippi, and later became president of that institution.

He remained in Mississippi until the outbreak of the civil war, when he returned to the State of New York and enlisted with the Union forces and served during the whole period of the war.

In 1872 he was appointed Indian Agent at the Uintah Reservation where he was loved and respected by the Indians. He was successful in ending a conflict between the Indians of the White River Agency (where they had killed the agent) and the Indians of the Uintah Reservation.

On one occasion, during the uprising, his life was threatened by the hostile Indians of White River, but the chief of the Uintahs intervened with his own body in protecting "Major" Critchlow. After this incident, the chief begged him to move his family away from the reservation, fearing treachery on the part of the hostile faction, but this Major Critchlow refused to do, believing in his ability to quiet the disturbance, which he finally did. After his term of service as Indian Agent was completed, he moved his family into Salt Lake City. He purchased a ranch in Colorado and spent part of his time there.

John J. Critchlow was highly esteemed by all who knew him. He was dignified in his bearing, having the combined traits of his forefathers beautifully blended in sternness, justice, kindness and mercy in his character. His nature was highly spiritual and family worship was faithfully adhered to in his home. He was a Presbyterian by faith and profession, as were his forefathers.

He was a lover of fine horses and he met his death in a runaway accident while driving a pair of spirited bays which became unmanageable, throwing him from his carriage and causing injuries from which he died the following day, June 29, 1884. He left a widow and five children who have been active in social, educational and civic affairs in Salt Lake City for the last forty years.

Edward Benjamin Critchlow, eldest son of John James Critchlow, was First Assistant United States Attorney for Utah from 1885 to 1895. He was a member of the House of Representatives of the first State Legislature, and as such rendered valuable service to the State during its formative period. He was a member of

the Board of Education of Salt Lake City for several terms, and was local counsel for the American Bar Association and President of the Utah Bar Association for two years.

He was a man of scholarly attainments. He had an accurate knowledge of jurisprudence and pure literature, and added to this a large understanding of human affairs in general.

In his personal qualities he was brilliant, considerate, generous, and possessed of strong religious convictions, following in his beliefs modern scientific thought. He was married in 1886 to Mary Miles Martin of Plymouth, Pennsylvania, and died December 19, 1920, leaving his wife and eight children.

Arthur Burtis Critchlow, second son of John James Critchlow, married Isabella Schiffer of Hudson, Pennsylvania. Arthur is engaged in the sheep and cattle business in western Colorado.

John Franklin Critchlow, third son of John James Critchlow, was one of the foremost physicians and surgeons of Salt Lake City. At the time of the war with the Philippines he volunteered for service, received a commission as First Lieutenant, and served until the close of the war.

He came to an untimely death when his car overturned on the highway, near Brigham City, as he was returning from Pioneer Day exercises at Logan, Utah, July 24, 1924.

May Uintah Critchlow, youngest child of John James Critchlow, finished her education in Germany, and, returning to Salt Lake City, was professor of language at the West Side High School until her marriage to George Prentice of Scotland in 1913. Mrs. Prentice is actively engaged in social service work and in encouraging and fostering the Musical Arts Society of Salt Lake City, of which organization she is executive secretary.

Andrew Clark Critchlow, sixth son of David Critchlow, marraied Mary Patterson, by whom he had nine children, all deceased except Mrs. Myrta Coit of Los Angeles, California, and John Samuel Critchlow of Salt Lake City.

John S. Critchlow has made his home in Salt Lake City for the last thirty years, and has been engaged in different business enterprises of the state. For a time he was business manager of the Bamberger Coal Company, and later business manager of the Salt Lake Herald Publishing Company; was City Recorder for one term, and at present is General Sales Agent of the Utah Fuel Company. His wife was formerly Miss Mira Hallet.

David Coe Critchlow, seventh son of David Critchlow, was known as the "Sweet singer of Allegheny County, Pennsylvania" in his young days. He was a highly gifted musician and his posterity have inherited this talent to a marked degree. He married Caroline Miner of Pittsburg, Pennsylvania, and to them were born eight children, all of them living to maturity. The eldest son, the Rev. John Miner Critchlow, is in the ministry at Titusville, Pennsylvania. Louis Warren Critchlow is engaged in bus-

iness in San Francisco, California. The youngest son George is a practicing physician, in Buffalo, New York.

The four daughters of David Critchlow, Mary, Margaret, Emily J. and Phoebe, intermarried with the Boyds, Weavers, Critchlows, and Jacksons, and their posterity is numerous and scattered throughout the United States.*

A WIDOW'S "MITE"

"The enclosed $5.00 bill is a widow's mite to the Fund for buying books.

I am 81 years old. I can not work as I used to, but I spend my time in Genealogical and Temple work, for my own family, and when I can in assisting other people, but I never charge. To me it is a labor of love.

My gift is small; for I am poor in money but wealthy in the Gospel.

I have a life membership in the Society, and subscribe for the Genealogical Magazine. Who knows, perhaps some day a "crumb" may float back to me.

Praying our Father to bless you in your glorious work.

Yours truly,
(Signed) EMELIE C. M. DAHLGREN MADSEN,
64 N. 1st West,
Brigham City, Utah."

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*Mrs. Mary Cleason Brady O'Hair, 1666 West Jackson Blvd., Chicago, Ill., is actively engaged in preparing a complete history and genealogy of the "Critchlows" for publication in book form. Mrs. Hattie C. Jensen, 134 Clinton Ave., Salt Lake City, Utah, is collaborating with Mrs. O'Hair. Anyone who knows of any Critchlows of this or any other form of the name, is requested to communicate with either Mrs. O'Hair or Mrs. Jensen.

"It is the case with many in this community that instead of preparing themselves for positions in the eternal world, they have been satisfied with the cares of this life, and attending to those things which have been for the comfort of themselves in this small way of ambition. They have forgotten the salvation of their forefathers, and that on them rests the responsibility of laying a holy and pure foundation upon which their posterity may build and obtain life and salvation, and upon which the generations to come might return back to their pristine purity."—Lorenzo Snow, J. of D., Vol. 4, p. 155.

Life of Job Pingree, Sen.

By His Grandson, E. Pingree Tanner

There are those living in Utah, who have been there longer than Job Pingree, but very few who have contributed more to the material and spiritual development of the state than he. He had been in 1925 a resident of Ogden City longer than any other then living person, having made his home there 70 years ago, when there were but few houses and when 25th Street was a slough. He witnessed the transformation of Ogden from a few adobe and log houses into a thriving manufacturing and railroad center, and the state from a barren unproductive waste into one of the industrious and thrifty states of the Union.

He was born Nov. 21, 1837, in the parish of Acton-Beauchamp, Worcestershire, England. His father, whose name was also Job Pingree, owned and operated a farm and grist mill, and was considered fairly well-to-do, but he passed to the Great Beyond when his son was only 6 years of age. Grandfather, although a very practical person in his make-up, had very strong religious tendencies, and when a boy used to attend the different churches in the locality where he lived, occasionally going to the meetings held by the Mormon elders. He confessed that he felt a power and influence at the Latter-day Saint meetings that he failed to experience at the other religious gatherings. He talked with the elders frequently, and was asked if he wanted to be baptized. He replied that he had seen certain people do a great deal of weeping in the different churches, and that he wished to have some pleasure in life, and thought it time to be religious when he became old. The elders assured him that if he would join the church his pleasures would be increased.

He was baptized Aug. 13, 1856. After having lived in the church over 70 years he testified that by joining the Church of Jesus Christ of Latter-day Saints he did wonderfully increase his pleasures in life, and that on Aug. 13, 1856 he did the best day's work he ever performed in his life.

In the spring of 1857 he helped his mother sell their furniture and rent their place, and they sailed from Liverpool on the ship "George Washington," March 28, 1857, to gather with the Saints in the valleys of the mountains. In three weeks' time they arrived at Boston, and traveled by rail (part of the time in box cars) to Iowa City, where they bought a wagon, some oxen and a cow, and started across the plains in Jesse B. Martin's company. While coming in the cars to Iowa City, one of his younger brothers died on the train, and they were under the necessity of leaving him with strangers, paying them to bury him.

After traveling about 300 miles they arrived at Florence.

While crossing the Missouri river at this point they learned of the assassination of Parley P. Pratt, and were also informed the U. S. Government was fitting up Johnson's Army to go out west and kill the Mormons. At this place they also met a number of apostates who were returning from Utah, with all sorts of bad tales to tell of the Mormons and of Utah. Apostle John Taylor passed them on his way from New York to Utah, and several of the Elders in the company went with him for a few days, acting as his body-guard. These missionaries sang a song in the evenings, the chorus of which ran thus: "Cheer up ye Elders! We to the world will show, That Israel will be gathered soon, And oxen are too slow."

The remainder of the journey to Utah was marred by some very serious accidents. One morning, as the drivers were hitching up, the oxen stampeded, running over some of the people in the company. One aged man was killed, and also a younger brother of Grandfather, while one of his sisters had a hip broken, and had to be hauled the remainder of the way to Utah.

Job Pingree walked all the way from Iowa City to Ogden, and, every other night, took his turn guarding the stock. Arriving at Ogden they rented a log room, where the Broom Hotel now stands, the room having no floor on it.

About this time he married his first "life's companion," Mary Morgan, and worked at whatever he could to make a livelihood. During the first winter he threshed over 500 bushels of wheat on the frozen ground in the frost and snow. At this time nearly all the able-bodied men were drilling and preparing to stop Johnson's Army from coming to Salt Lake City. In the spring of 1858 all the people left Ogden, joining the move south, except him and a few others, who were left to guard the homes. Houses were all left empty, and one could enter any of them as no locks were on the doors.

In the spring of 1859 he went to see President Young and told him of some property he had in the Old Country. President Young advised him to return and sell it. That fall he crossed the plains with mules in 28 days in company with several missionaries. He arrived in England about Christmas time, and was there about one year and three months, settling up his affairs, and while there he preached the Gospel and baptized 21 persons, some of whom returned to Utah with him. He left England in March, 1861, on the sailing vessel "Manchester," with Brother C. V. Spencer in charge of the Saints on board, and landed in New York after 28 days on the water. Arriving again at Florence, he was appointed captain over the second ox train company to cross the plains in 1861, although he was only 24 years old.

His company consisted of 33 wagons and 4 carriages, and they had a prosperous trip, recording no deaths, nor loss of cattle, and arriving in Utah Sept. 5th. He made his report to Presi-

dent Young and the latter told him he had done just right in the way he had managed things.

Shortly after arriving in Utah, he married his second life's companion, Esther Hooper, whom he had baptized and brought across the plains.

He bought a house and some land in Ogden in 1862, and made arrangements with President Young for the church to bring out a threshing machine from the east, which he operated for five years, it being the first machine of its kind in Weber County. For nine years he worked for the Z. C. M. I. in Ogden, having charge of the hardware department, and was later appointed street supervisor and given charge of the water works department of the city. He was a trustee of the first school district in Ogden, serving nine years. He served three terms on the Ogden City Council.

During the year 1889 he went again to England, visiting his birthplace, and also to Paris to see the Exhibition.

In 1893 he was called by President Woodruff to open up and preside over the Eastern States mission. During this mission he went to England, accompanied by his wife and daughter, to gather the records of their ancestors. They obtained a book containing the genealogy of the Pingree family consisting of 800 names; the work for these he has since had done in the Salt Lake Temple.

In 1898 the people were asked to take stock in the Ogden Sugar Factory, and he took $5,000.00 worth of stock to help establish the industry. He was afterward field superintendent, and later general field superintendent for all the Amalgamated Sugar factories in Utah, Idaho, and Oregon, traveling extensively in the interests of the industry.

He was ordained a seventy when 20 years of age, and remained one for over 60 years, acting as senior president of his Quorum for a number of years.

Through hard work, thrift, and frugality he acquired considerable of this world's goods, and always used his means with the idea of building up the Kingdom of God, and fostering industries that would bring prosperity to the people. His name was always coupled with honesty and integrity, and he tried to instil these principles in the hearts of his posterity and others with whom he came in contact. His posterity number, at his death, over 230, and he stood at the head of five generations of his own family. At the close of his life's journey, his testimony of the divine mission of Joseph Smith was strong, and he testified that his acceptance of the gospel in England had indeed brought him the greatest pleasure and happiness of all his long and eventful life.

(Note: The genealogy of the descendants of Job Pingree, Sr., will appear in forthcoming issues of this magazine.)

The Descendants of Gideon Burdick

By Augusta W. Grant

(*Continued from page* 132)

ALONZO WINTERS (48), whose photograph is here reproduced, was the progenitor of all whose names are given in this issue as descendants of Gideon Burdick. He was the second son of Hiram Winters and Rebecca Burdick. For the record of his immediate family see Vol. XIX, page 166.

He lived first in Pleasant Grove, and taught the first school in that place, and was first Ward Clerk under Bishop Henson Walker. He served in what is known as the Echo Canyon War; afterwards he moved with his family to Summit County. He served as Bishop of Hoytsville Ward and taught school in Coalville.

He was called on a mission to Eastern States, and upon his return from the mission field was again set apart as Bishop of the Ward, which position he held until his death. He shared in the hardships and trials incidental to pioneer life both in Utah County, and in the early settlement of Summit County. He held a number of offices in the county and precinct. He was the first County Surveyor of Summit County, and was Justice of the Peace in the Hoytsville precinct. His descendants now number 136.

90. ALONZO STONE WINTERS, eldest son of Alonzo Winters and Hetta Amanda Stone, was born 23 July, 1853, Provo, Utah Co., Utah. He married, 28 Jan., 1890, Elizabeth Ann Wilkinson, born 11 Oct., 1871, Hoytsville, Summit Co., Utah.

Children

246. Alvin Alonzo, b. 16 Nov., 1890, Hoytsville, Summit Co., Utah; md. 17 May, 1922, Emma Somers.
247. Ernest Edgar, b. 1 Oct., 1892, Hoytsville, Summit Co., Utah; md. 22 Sept., 1915, Erma Leuceile Cheshire, d. 9 Feb., 1919.
248. Mabel LaVern, b. 18 Oct., 1894, Hoytsville, Summit Co., Utah; md. 14 Aug., 1917, Harper Henry Sickinger.
249. Carl, b. 1 Nov., 1896, Hoytsville, Summit Co., Utah; md. 28 June, 1922, Frances Ruby Willoughby.
250. William Ford, b. 1 May, 1899, Hoytsville, Summit Co., Utah; md. 6 June, 1920, Evelyn Gunn.
251. George Austin, b. 16 Aug., 1901, Hoytsville, Summit Co., Utah; md. 30 Jan., 1924, Hilda Alice Street.
252. Lester, b. 11 Apr., 1903, Hoytsville, Summit Co., Utah; d. 16 Jan., 1922.
253. Helen Tone, b. 28 Jan., 1907, Hoytsville, Summit Co., Utah; md. 1 Apr., 1924, Reed Brooks.
254. Beulah Elizabeth, b. 2 Jan., 1912, Hoytsville, Summit Co., Utah.
255. Elmer, b. 16 Oct., 1914, Hoytsville, Summit Co., Utah; d. 10 Nov., 1914.

92. SEVILLIAN WINTERS, second son of Alonzo Winters, and Hetta Amanda Stone, was born 7 Dec., 1855, Pleas-

ant Grove, Utah Co., Utah. He married, 25 Dec., 1889, Mary Elizabeth Edgel, born 9 Dec., 1868, Hoytsville, Summit Co., Utah.

Children

256. Lewis Sevillian, b. 13 Jan., 1891, Hoytsville, Summit Co., Utah; d. 1 April, 1891.
257. Orlean, b. 19 Feb., 1892, Hoytsville, Summit Co., Utah; md. Clinton A. Seal.
258. Clarissa, b. 22 Nov., 1893, Hoytsville, Summit Co., Utah; md. Edward A. Brewster.
259. Tracy Elroy, b. 19 Mar., 1897, Hoytsville, Summit Co., Utah; d. 5 Nov., 1898.
260. Howard Stone, b. 9 Oct., 1899, Hoytsville, Summit Co., Utah; md. Norene Ray.
261. Calvert Frank, b. 19 Sept., 1904, Hoytsville, Summit Co., Utah.

95. ABBY LUCINDA WINTERS, fourth daughter of Alonzo Winters, and Hetta Amanda Stone, was born 6 Sept., 1865, Hoytsville, Summit Co., Utah. She married, 1 May, 1888, Milo Andrew Brown, born 15 Dec., 1855, St. Louis, Missouri.

Children

262. William A., b. 4 Feb., 1889, Hoytsville, Summit Co., Utah; md. 10 Oct., 1913, Clara Shields; d. 30 Oct., 1918.
263. Bertha Irene, b. 25 Dec., 1890, Hoytsville, Summit Co., Utah; md. 11 Mar., 1910, Oswald M. Christenson.
264. Lucinda Abby, b. 16 May, 1893, Hoytsville, Summit Co., Utah; md. 9 Feb., 1911, Charley Parker.
265. Earl Milo, b. 3 July, 1895, Hoytsville, Summit Co., Utah; md. 9 July, 1920,Luila May Busbee.
266. Leo Frank, b. 7 Sept., 1897, Hoytsville, Summit Co., Utah.
267. Leonard, b. 9 Nov., 1899, Hoytsville, Summit Co., Utah; md. 8 June, 1921, Mary Marjorie Henderson.
268. Lawrence Wayne, b. 29 June, 1902, Pleasant Grove, Utah Co., Utah; md. 26 Oct., 1925, Pauline Anna Antczak.
269. Mary Hitti, b. 11 Oct., 1907, West Jordan, Salt Lake Co., Utah; md. 25 Feb., 1926, William Jack Landers.
270. Nellie Lauree, b. 11 Jan., 1909, West Jordan, Salt Lake Co., Utah; d. 4 April, 1916.

96. HETTA AMANDA WINTERS, fifth daughter of Alonzo Winters, and Hetta Amanda Stone, was born 11 June, 1868, Hoytsville, Summit Co., Utah. She married, 16 Nov., 1887, John J. Freeman, born 2 Feb., 1860, Herriman, Salt Lake Co., Utah.

Children

271. Chloe Julia, b. 30 Jan., 1889, Herriman, Salt Lake Co., Utah; md. 7 July, 1911, Everleigh Thomas West.
272. John Leslie, b. 22 July, 1890, Herriman, Salt Lake Co., Utah; md. 9 Aug., 1913, Effie Pierce.
273. Wilford A., b. 30 Aug., 1892, Herriman, Salt Lake Co., Utah; md. 6 Feb., 1912, Beatrice Percilla Green.
274. Clarence D., b. 12 Aug., 1894, Pleasant Grove, Utah Co., Utah; md. 24 June, 1925, Cleora Cox.
275. Milton B., b. 7 Jan., 1896, Pleasant Grove, Utah Co., Utah.
276. Isaac Reed, b. 28 Oct., 1897, Pleasant Grove, Utah Co., Utah; md. 6 Aug., 1926, Ivy Maupin.

277. William O., b. 24 Nov., 1900, Pleasant Grove, Utah Co., Utah.
278. Justin J., b. 10 Jan., 1904, Pleasant Grove, Utah Co., Utah; md. Zelda Nelson.
279. Helen, b. 17 May, 1906, Pleasant Grove, Utah Co., Utah.
280. Ruby, b. 12 June, 1911, Pleasant Grove, Utah Co., Utah.

97. HIRAM WINTERS, third son of Alonzo Winters, and Hetta Amanda Stone, was born 31 Mar., 1870, Hoytsville, Summit Co., Utah. He married, 29 Nov., 1892, Mary Street, born 18 May, 1874, Alma, Wyoming.

Children

281. Elsie, b. 28 Dec., 1893, Hoytsville, Summit Co., Utah; md. 12 May, 1913, Thomas Hershel Ball.
282. Byron, b. 25 Mar., 1895, Hoytsville, Summit Co., Utah; md. 29 Mar., 1920, Lola Bailey.
283. Charles, b. 2 Nov., 1896, Hoytsville, Summit Co., Utah.
284. Hyrum, Jr., b. 28 Feb., 1898, Hoytsville, Summit Co., Utah; md. 21 June, 1922, Mabel Annie Rechins.
285. Belva, b. 31 Dec., 1899, Hoytsville, Summit Co., Utah; md. 27 July, 1918, John Malin Vernon.
286. Vera, b. 25 Nov., 1901, Hoytsville, Summit Co., Utah; md. 8 Apr., 1918, Wilfred Visick Johnston.
287. Ethel, b. 6 Nov., 1904, Hoytsville, Summit Co., Utah; md. 23 May, 1923, George Gustave Blonquist.
288. Seth, b. 28 Jan., 1907, Hoytsville, Summit Co., Utah.
289. Letha, b. 31 Dec., 1912, Hoytsville, Summit Co., Utah.

98. SARAH WINTERS, sixth daughter of Alonzo Winters, and Hetta Amanda Stone, was born 24 May, 1872, Hoytsville, Summit Co., Utah. She married George R. Symes, born 21 July, 1872, Hoytsville, Summit Co., Utah. He died 28 Dec., 1924.

Children

290. Crystal Loyel, b. 18 Dec., 1898, Hoytsville, Summit Co., Utah; md. 1 May, 1921 Bertie L. Rosenberg.
291. Clarene Winters, b. 6 July, 1901, Cumberland, Uinta Co., Utah; md. 6 Dec., 1926, Charles J. Clark.
292. Clinton R., b. 31 Mar., 1903, Cumberland, Uinta Co., Utah.
293. Della, b. 1 Feb., 1905, Cumberland, Uinta Co., Utah; md. 29 Jan., 1922, Elmer E. Silfrost.
294. Kenneth George, b. 9 May, 1907, Oakley, Lincoln Co., Wyoming; md. 16 May, 1926, Edna Smith.
295. Wayne Hoskins, b. 12 Mar., 1911, Cokeville, Lincoln Co., Wyoming.
296. Foster Emerson, b. 3 Jan., 1915, Kemmerer, Lincoln Co., Wyoming.

99. NEVADA WINTER, seventh daughter of Alonzo Winters, and Hetta Amanda Stone, was born 6 Mar., 1875, Hoytsville, Summit Co., Utah. She married 10 Oct., 1899, George Axel Petersen, 24 Jan., 1874, Wanship, Summit Co., Utah.

Children

297. Ralph George, b. 16 Oct., 1900, Wanship, Summit Co., Utah.
298. Edna Nevada, b. 11 Sept., 1902, Park City, Summit Co., Utah; md. 11 May, 1922, Malvern Charles Vernon.
299. Earl C., b. 26 Feb., 1904, Wanship, Summit Co., Utah.
300. Eldora, b. 18 Oct., 1907, Wanship, Summit Co., Utah.

100. CLARENCE WINTERS, fourth son of Alonzo Winters, and Hetta Amanda Stone, was born 10 Aug., 1877, Hoytsville, Summit Co., Utah. He married, 24 Mar., 1915, Della Mills, born 20 June, 1895, Park City, Summit Co., Utah.

Children

301. Monte Clarence, b. 14 May, 1916, Hoytsville, Summit Co., Utah.
302. Helen Maxine, b. 26 Jan., 1918, Hoytsville, Summit Co., Utah.

Foreign Research

What Holland is Doing to Assemble its Records

By John D. Kooyman

There is a generally accepted opinion and understanding that at the time of the Napoleonic wars, all previously existing documents and records of Holland and her people were destroyed, and that for this reason it is now impossible to authentically trace pedigrees back beyond 1812. Such was my understanding, and, at the time of returning to the Netherlands for the purpose of filling a mission there, I greatly lamented this fact, which I believed prevented me from gathering ancestral data for the purpose of temple work.

While in Rotterdam I had a most fortunately enlightening and joy-giving conversation with a certain Mr. Van Erven. After our introduction, I explained I was from America, or to be more exact, from Salt Lake City, Utah, while he informed me he was connected with the Government (Ryks) Archives.

"I am glad to talk with someone who comes from Utah," he said. "We receive many letters from Salt Lake City. Tell me, why are your people so eager to secure the names of your ancestors for generations back, now long dead? Is there something in your belief or doctrine which prompts this great interest in the past?"

Briefly, I told my friend of the restoration of the Gospel, and with this restoration, of the revealed use of temples and work for the dead, explaining the great effort being made to extend the restored Gospel to the departed dead as well as to the living, because the span of the Gospel is eternal.

"But, is it not a pity we can go no farther back in the records of Holland than 1812, since the old records were destroyed by Napoleon," I said.

My new-found friend quickly interrupted me and to my eager and increasing interest explained to me that the old records were not destroyed by Napoleon, but only the method of

keeping records was abolished. Up to that time no municipal documents nor history were kept. Churches registered births, baptisms, marriages and deaths, while notaries recorded legal actions. Farther than that there were no records, and by this procedure, it was very possible in those days for a person to be born, live and die, and, unless he was baptized or married in some church, leave no record whatever after his death of his ever having lived. Napoleon did away with this method of recording events and, under supervision of the Government, established municipal or community (gemeente) records.

"You stated you are connected with the Government (Ryks) Archives," I said. "What sort of records have you there previous to the time of Napoleon, and how were they secured?"

"It is now the purpose of the Government to assemble all those old records from the various churches and from numerous notary publics. In our archives are deposited many records from these sources for reference and preservation. The Catholic Church alone is unwilling to give up its records. Most of the other churches are glad to turn their registers over to the Government for they are not in a position themselves to properly care for and keep them.

"And are these records accessible to the public?" I asked.

"Yes, indeed. The archives are open every week day and anyone who is interested may come and search through the books."

"But how would I go about finding the records of my ancestors?"

"Where did your ancestors live?"

"At Terschelling, Midsland."

"That is in the province of Noord Holland. Its capital is Haarlem, and it is there you will find the records, if any now exist. But you will not have to go to Haarlem to find out. The community (gemeente) archives here in Rotterdam can tell by their catalogs if there are any registers or books of Midsland. All records are cataloged, you see, and all community (gemeente) archives throughout Holland have those listings. Furthermore, you can get those records of Midsland here in Rotterdam at the community archive. The Government will send for them at your request and there will be no charge to you, not even postage, providing the books weigh no more than 2,000 gram (2 kilograms)."

I expressed my gratitude to Mr. Van Erven for our conversation which had been a source of great enlightenment and satisfaction to me. I rejoiced that it would now be possible to look up records of my forefathers while there in Holland.

But I had a further question. "How about the securing of such information and records by our people in America? Does the Government maintain a staff to do such work, and make a certain charge for tracing a family record?"

"No," he replied. "Such work is not attempted by the Government. We have no time for it. However, we are willing to recommend responsible people who are trustworthy and capable by experience to do such work, and, of course, some fee or recompense would be due them. The Government has the records and they are accessible to everyone, but the Government cannot undertake any research work for private individuals or families. It is for this reason we must disappoint people time and time again who write us for such information."

This conversation and the information gleaned from it enabled me to gather many names from personal family history records which I had believed it would be impossible to secure through human channels, and it is my hope and desire that others who have records in Holland may profit by this information.

The first step is to address an inquiry to the Government Archives in the capital city of the province in which ancestors lived, asking for the recommendation of a trustworthy and capable person to look up family records, and then it will be necessary to communicate with the recommended individual for a definite understanding of the work desired and the charge to be made.

Research in Norway

The Most Important of the Archive Material Outside of Church Books which is Useful in Genealogical Research

By Eivind Jerve
Genealogist in Norway

(Translated by Ovena J. Ockey)

Your Society has asked what sources for genealogical research are available other than the church books. In answer to this I am giving you a short explanation in the hope that it may be helpful.

In this connection I wish to state that it makes considerable difference whether the search is for one who has owned property or for one who has been only a tenant. In the latter case if the city or parish church books are lacking, one is in the most cases at a total loss to get information.

For the property owner one can often follow the line without using the church books. However, they are always of material help for more exact and complete dates.

Probate Records are chronologically arranged by each Sheriff's office; there are about 60 offices in the land.

These registers contain, among other material, record of the division of the effects of deceased persons. This may be either private or public. Private division takes place when all the heirs

wish it and all are of age. If the heirs are agreeable they can divide the estate among themselves without the case coming before the Sheriff's Court.

Public division takes place in all other cases if the deceased person's estate is more than will take care of funeral expenses.

Incoming officers seek information on all heirs; all possessions are registered and appraised and after debts are paid and deducted the net goods are divided among the heirs. This is all written in the Sheriff's Registers. The data found are extremely useful in establishing relationships.

Mortgage Books. These are also arranged chronologically by the Sheriff's office. In these registers are found documents which concern established estates which are made public. Here one finds sale contracts, division letters and mortgages. In these registers will also be found information about the freeholders, but the data concerning the leaseholders are usually very meagre.

The various volumes of mortgage books as well as the Division Registers or Probate Records begin in some Sheriff's offices as early as before 1700, the most of them after 1700. They are delivered to the State Archives up to the year 1840.

Rent Roll Books give information of the land possessions; their owners, inhabitants, condition, domestic animals and agriculture thereon. There are three Rent Roll works which we will take into consideration: 1660; 1723 and 1838. The rolls are arranged by the government to obtain an equitable basis for the collection of taxes. They are preserved in the archives of the Kingdom.

Census Lists. The first general census was held in 1660 which gave only the name and age of males. The next census in 1701 was only preserved for North and West Norway, that for East and South Norway is entirely gone. The census for 1801 is nearly all well preserved. This gives all persons, their names, ages, occupations and marriage relations.

The next census in 1865 gives in addition to above data each person's birthplace.

Later census lists were made in 1875, 1890, 1900, 1910 and 1920. The last three are not yet delivered to the archives but are kept by the officials where this was compiled.

The taking of census lists is conducted by the central administration and belongs therefore to the State Archives. Partly for convenience and partly in order to protect the important material the census of 1875 is kept in the various state archives—so that should misfortune happen part of it would at least be preserved.

Accounts of taxes and tributes which have been paid to the state treasury are preserved from about 1600. The oldest of these were kept by the land masters; but after 1660 the administration decided to let the county treasurers handle these. Land

taxes are the only connecting archive lists from that distant time which contain tribute accounts, lists of amercements and estates belonging to the Crown. County-treasurers accounts from 1660 and up do not contain so much data and are not of so much value as one has in addition other sources. All the above named material is revised by the central administration and preserved in the archive.

"Diploma" is the technical name given to a document which is older than 1500 or 1600; the oldest is probably dated about 1200. These really do not belong in the archives of the Government, but are private documents which are regularly gathered to preserve them from destruction. These Diplomas are of a varied character —transfers of property, endowment gifts, law contentions, attestations, loan bonds, contracts, etc. Large collections of these diplomas are found in the general archive at Oslo, and in Copenhagen. The most of these Diplomas are printed in the large work entitled "Diplomatarium Norvegicum."

Research in Denmark

In the January, 1928 issue of this magazine recommendations of several approved genealogists in Denmark were printed. To that list we are glad to add the name of S. Otto Brenner, whose work is endorsed as follows:

"We, the undersigned, declare, that Mr. S. Otto Brenner, Copenhagen, Kultorvet 4, has performed genealogical research for us to our perfect satisfaction, and we therefore can give Mr. Brenner our best recommendation as an efficient and conscientious genealogist."

Copenhagen, 1928

A. R. Angelo,
Ingenior, Cand. polyt.
Director for Nordsjael.
Sporvejs-Akts.

C. H. Speerschneider,
Kaptajn,
Statsmeteorolog

Em. Kinch,
Direktor

Fr. Weis,
Dr. phil. Professor
ved Landbohojskolen

Chr. Agerskov,
Cand. polyt. Ingenior

Carl Albeck
Grosserer

A. von Eyben,
Postmester.

Research and Records in Denmark

By Hans N. Ogaard
Genealogist In Denmark

I have in the last five to six years, by research in Denmark, compiled about two hundred records, ranging in number of names

from two to twelve hundred each. In this period of time I generally had from six to eight persons working for me.

In the following I will give the readers of the magazine a little explanation of how to do genealogical research in Denmark. While research is the same all over the world, there is always some difference in the ways and means of obtaining the needed information.

I will divide my topic into five parts, namely:

1. Records and Documents.
2. Archives of Denmark.
3. Systematic steps in compiling a pedigree.
4. Defects of the records.
5. General observation on Danish Research.

1. PUBLIC RECORDS AND DOCUMENTS from which are obtained the necessary information to form a genealogical record, are as follows: Church records, census papers, probate court records, district levy rolls and other military papers, tenant rolls, contracts for leasehold of landed property, census of marriages, records of licenses to tradesmen in the cities, the guild rolls for the cities, and a few others of lesser importance in research for genealogies.

a. *Church Records*:

The first order to keep church records was issued by royal resolution of King Christian IV, on 17 May, 1646, and accordingly all records of births, marriages and deaths in Denmark should date from that time, but it took quite a few years before this order was generally complied with.

A new statute for keeping church records was issued 11 December, 1812, by which the order was given to group the records of all ceremonials performed in the churches. Special books with printed headings were issued for this purpose. These groups were as follows:

First group: all births, males and females; second group: confirmation, males and females; third group: marriage performances; and fourth group: deaths, males and females. In recording births, dates for the birth and the christening should be given. For confirmations, the dates of birth and christening were also to be given. With marriages must be given the date of betrothment and the age of both contracting parties. With deaths must be given date of death, burial and the age of the deceased. In this statute also was given an order to keep a record of all arrivals and departures of people in the parishes.

A Statute was issued 4 October, 1828, for each person to be given a surname or family name; and another Act passed 20 August, 1829, ordered that each person, male or female, at christening should be given one first name and also a surname, this latter to be the father's last name. But it was from twenty to thirty

years before this went into effect. In this period it very often happened that brothers and sisters had different names, some being given the father's first name with 'sen" or "daughter" added to it, which meant son or daughter of, while others of the same family were given the father's last name as ordered.

b. *Census Papers*:

The first census took place in Denmark in 1769, being only a count of the people. In the year 1787 a new census was taken, and this gave for each person the full name, age, sex and position in the household, (whether husband, wife, child or servant, married or unmarried), also gave full particulars as to occupation, whether land-owner, priest, school teacher, merchant, tradesman, farmer or renter, and for each male person whether he was a soldier. From that time censuses were taken in 1801, 1834, 1840, 1845, 1850, 1855, and 1860 and now every ten years. From 1845 also the birthplace was added to the information. Census papers for the year 1890 are the last accessible to the public.

c. *Probate Court Records*:

In earlier days these records were kept by the big landowners. All land belonged to either the king, the big estates of the nobility or to charitable or other institutions, and all farmers and people of the rural districts had to lease their home and ground from the landowners. Some of these records go back as far as to the seventeenth century. But all cities had their own probate courts.

d. *District Levy Rolls*:

These started about the year 1790, and from that time the births of all male persons had to be reported to the keeper of the rolls. For every third year a new roll was issued and this included all new births, arrivals and removals in the district, or parish. Each county had charge of the taking of the roll for all its parishes. This roll continued up to the year 1848, and from that time on all registrations took place in the year the person turned eighteen. Until this time all persons born in the cities were free from military service.

e. *Tenant Rolls and Leasehold Contracts*:

These are some of the very oldest records kept in Denmark for landed property. In some instances they date back to the thirteenth or fourteenth century. In the year 1719 a statute was issued requiring all landowners, who leased out some of their property, to keep such records.

f. *Census of Married People*:

A Census of married people was taken the year of 1771, but

only for some parts of the country. This record gave only the name of the husband, his occupation and the age of both husband and wife.

g. *Records of Tradesmen's Licenses*:
The record of licenses to tradesmen in the cities goes back to the first part of the eighteenth century.

h. *Guild Rolls for the Cities*:
These rolls, in some instances, go back four to five hundred years.

2. ARCHIVES IN DENMARK. On March 30, 1889, the Rigsarchive of Denmark was established for preserving records from some of the higher institutions of the Danish kingdom; and between 1890 and 1893 three buildings were erected in different parts of the country; one in Copenhagen for the islands of Sjelland, Lolland-Falster and Bornholm; one in Odense for the island of Fyen and smaller islands surrounding it; and one for the peninsula of Jylland and smaller islands. These were named the Landsarchives or country archives. Officials from the Rigsarchive were put in charge of the work and the Rigsarchive served as headquarters for the Landsarchives. All the collected records were stored in the archives and reading rooms were provided for the public.

In the Rigsarchive all public records from the higher instituitions of the kingdom, charitable institutions, census papers, levy rolls, census records of married people and abstracts from all city accounts were stored from all parts of the country.

In September, 1911 the Rigsarchive moved into new quarters where ample room was provided for years to come. The new location is almost in the center of the city in an annex to the parliament building in the big castle of Christiansborg.

In the Landsarchives were collected, from the parishes belonging to that part of the country in which each archive is located, all church records, tenant rolls, lease contracts, probate court records and some tradesmen guild records. In all the archives are provided reference libraries for the use of the public or researcher.

Other records useful for gathering genealogy are: military records of all enlisted soldiers, officers, non-commissioned officers and privates, to be found in the military archive at Copenhagen. Records of marriage licenses in Copenhagen and also records of licenses for professionals and tradesmen in Copenhagen are to be found in the city hall at Copenhagen.

Records of all burials for the city of Copenhagen from about 1820 are found in the burial office at Copenhagen.

(To be continued)

STAKE GENEALOGICAL ACTIVITIES

STAKES	No. Wards in Stake	No. Church Members in Stake	No. L.D.S. Families in Stake	No. Members Stake Geneal. Comm.	No. Members Ward Geneal. Comm.	No. Stake General Committee Meetings	No. Stake Union Meetings Held	No. Ward Geneal. Committee Meetings	No. Ward Geneal. Public Meetings	No. Families Actively doing own Research
Bear River	13	5,234	1,065	9	95	7	6	48	28	26
Cassia ...	6	1,593	295	3	18	----	4	2	10	13
Cottonwood	10	7,619	1,708	8	98	12	6	70	28	32
Curlew ..	10	1,287	319	5	33	2	----	12	5	----
Deseret ..	12	2,826	511	46	----	----	----	39	18	6
Emery ...	9	2,302	490	14	25	8	6	25	3	2
Fremont .	14	5,896	1,228	7	127	6	6	71	36	38
Grant ...	14	14,219	3,574	22	295	10	5	67	9	82
Idaho Falls	16	6,709	1,157	10	129	7	6	53	42	8
Kanab ...	7	2,233	----	7	16	----	6	3	----	7
Kolob ...	7	4,019	865	7	104	6	6	54	4	15
Lehi	6	2,847	624	10	60	6	4	9	14	13
Los Angeles	10	4,954	1,061	10	80	8	6	63	23	27
Malad ...	11	4,135	----	16	85	5	6	25	----	30
Maricopa .	12	4,890	860	10	54	6	6	42	15	2
Millard ..	8	3,654	772	4	33	8	12	4	14	16
Minidoka	9	2,857	566	9	32	20	5	13	23	9
Montpelier	12	3,805	577	4	40	3	3	51	29	20
Morgan ..	9	2,100	416	9	26	5	4	3	10	20
North Davis	7	4,748	1,020	12	66	3	5	14	1	1
No. Weber.	14	6,579	1,479	12	107	19	19	17	26	----
Ogden ...	12	9,280	2,450	2	87	18	4	76	24	----
Oquirrh ..	5	4,974	1,126	12	94	6	6	40	23	4
Palmyra ..	9	4,781	967	15	113	6	5	115	4	20
Parowan .	11	5,317	1,050	8	114	----	4	51	22	32
Pioneer ..	10	6,643	2,398	15	104	12	6	98	24	10
Pocatello .	12	6,021	1,294	11	79	9	4	50	11	9
Rigby ...	14	5,225	1,076	9	58	4	6	20	21	12
San Juan..	3	1,916	363	5	26	10	4	9	7	3
San Luis..	3	2,233	412	7	15	6	6	16	21	----
Shelley ...	9	3,134	647	15	114	6	6	25	144	1
Snowflake.	11	1,500	215	----	32	----	----	16	27	20
So. Davis.	8	5,405	1,260	9	108	5	6	72	44	110
So. Sanpete	7	2,266	520	18	44	6	6	29	6	----
So. Sevier.	8	3,073	707	8	61	6	4	18	8	5
Star Valley.	11	3,701	684	8	71	8	6	25	23	10
Summit ..	15	5,029	1,027	9	64	10	3	34	10	20
Tooele ..	10	4,250	804	10	118	----	4	39	14	19
Utah ...	16	14,173	846	21	515	6	6	310	10	82
Wasatch .	9	3,999	901	7	93	5	5	48	22	31
Weber ...	9	7,320	1,609	7	94	13	6	50	4	60
W. Jordan.	6	3,551	725	8	73	4	6	34	8	29

Note: The following stakes unreported:

Alberta	Blackfoot	Duchesne	Hollywood
Alpine	Blaine	East Jordan	Hyrum
Bannock	Boise	Ensign	Idaho
Bear Lake	Box Elder	Franklin	Juab
Beaver	Burley	Garfield	Juarez
Benson	Cache	Granite	Lethbridge
Big Horn	Carbon	Gunnison	Liberty

JANUARY TO JUNE, 1929

No. Families Employing others to do Research	No. Wards With Survey Completed	No. Visits Stake Committee to Wards	No. Visits Ward Committee to Homes	No. Excursions to Temple	No. Classes in Gen. Held throughout Stake	Total of Averages of Attendance	No. Family and Temple Records in Stake	Memberships last 6 Months	Subscriptions to Magazine last 6 Months
32	5	43	155	7	58	8	373	1	30
10	3	11	131	1	29	13	92	....	2
25	4	35	575	8	118	115	350	....	17
10	10	10	127	2	20	6	3	40	6
12	3	10	57	77 End.	45	112	198	....	20
4	4	6	14	1	32	20	135	....	15
43	3	27	60	3	141	180	319	....	26
48	2	164	674	10	239	261	337	11	17
33	4	37	560	3	92	113	201	2	29
1	2	5	1	....	34	40	89	....	....
20	4	37	160	9	83	40	291	....	13
6	1	23	143	10	71	59	108	4	7
14	2	43	41	....	149	147	278	....	1
6	2	30	100	4	50	95	125	....	....
10	6	22	240	48	9	230	110	2	10
40	1	24	111	2	30	26	133	....	....
....	1	39	32	1	26	6	....	1	....
11	5	14	80	2	80	83	93	....	26
16	1	20	100	9	30	102	78	....	....
1	1	35	....	9	57	27	314	1	20
....	3	14	926	8	72	20	498	2	33
....	3	24	30	8	18	13	150	....	12
8	....	31	215	9	35	37	78	1	9
15	2	40	300	10	80	50	100	3	4
49	3	28	....	25	117	11	389	....	....
6	....	79	316	9	138	202	579	6	24
1	....	54	259	5	73	12	74	1	15
11	1	47	157	2	85	135	563	2	20
9	....	10	146	394 End.	14	15	....	1	5
....	....	6	53	....	29	25	165	....	8
25	2	18	10	3	8	69	175	....	15
....	....	6	2	....	35	....	182	....	8
100	2	66	221	9	106	169	218	1	17
....	3	6	....	....	....	8	100	....	....
....	2	16	48	4	46	51	176	....	4
5	2	11	300	2	66	....	170	4	1
4	3	15	77	3	21	15	20	....	3
12	3	33	136	10	100	12	132	3	11
25	6	98	877	10	244	30%	898	3	35
23	3	29	484	8	127	....	128	1	4
6	1	107	1,192	9	104	10	700	....	26
40	1	24	108	11	61	78	260	....	2

Note: The following stakes unreported:

Logan	No. Sevier	St. Joseph	Twin Falls
Lost River	Oneida	Salt Lake	Uintah
Lyman	Panguitch	San Francisco	Union
Moapa	Portneuf	Sevier	Wayne
Mt. Ogden	Raft River	Taylor	Woodruff
Nebo.	Roosevelt	Teton	Yellowstone
Nevada	St. George	Timpanogos	Young
No. Sanpete	St. John	Tintic	

Announcement to Genealogical Officers

All Stake and Ward Committees are urged to make immediate and active preparations for the success of this season's genealogical work.

Organization

Every chairman of a committee should see that his committee is fully organized in accordance with the approved plan (See Guide, pp. 9-13) and that each member of his committee is assigned a definite, specific field of activity. Someone should be responsible for each of the following major activities: Temple Work; Ward Survey; Lesson-work; Keeping of Family Records; Family Organizations; Research; Magazine Subscriptions; Memberships; Annual Fund; Socials; Rolls, Minutes and Reports.

Lesson Work

This announcement appears in the "Supplement to the M. I. A. Handbook, Program 1929-30," page 36:

"The Genealogical Society will continue to feature its work in connection with the M. I. A. Wherever possible two groups should be maintained, one for the study of the regular M. I. A. course and one for the study of genealogy. If in a very small ward only one class can be held, arrangements may be made for alternating these subjects. It is understood that all members of both groups meet together on the first Tuesday of each month, for the consideration of the Project." (See also page 114.)

It will thus be seen that the same plan will be followed this year as last in regard to class work. Our officials are urged to cooperate in every way possible with officers of M. I. A. to make this arrangement devised for the whole church a complete success.

The same text, "Seeking After Our Dead" will be continued for this year. It may be obtained in cloth binding from the Genealogical Society at 75c per copy, with a discount of 10% when ordered in lots of 10 or more at one time. Class leaders for the year should be selected at once, and much of the success of the class will depend upon the teacher chosen.

Placing a Copy of Your Family Record in the Church Genealogical Archive

This move has been greatly accelerated by the new rule which permits the pedigree charts and family group records of all descendants and ancestors of Latter-day Saints to be received and

indexed without charge to the sender. On every hand evidences multiply of the untold value of this practice to both the one who sends in the record and to the Genealogical Department of the Church.

Are you sharing the benefits of this new privilege? Is your family record yet in its proper and safe place among those of the families of the Church? In sending in your information, you may, perchance, connect your lines with others previously on record in the Archive.

Printed instructions on sending these records may be had on application to the Society.

These points should be emphasized:

Always give the source from which you obtained the information you send.

Do not say merely "Family Record" but "Family Record of John Jones, Sr.," giving the name of the compiler of the record. In every case, where you have or can obtain them, give dates of baptism, endowment and sealings. This is essential to a proper record.

If you are not sure certain dates, places or relationships are correct, do not give them as facts. Either do not send them, or, when the suppositions may be of value in tracing a pedigree, label them as such, stating "perhaps" when the evidence is slight, and "probably" when the evidence is almost conclusive that such an item is true.

Wrong statements require more time to stamp them as false than would be needed to trace a family if only the "known" facts had been given.

The Guide and Magazine

Each officer of the Genealogical Society should own a copy of the Guide and be a subscriber to the Genealogical Magazine. Be an up-to-date leader.

NOTE

Number one, Vol. II (January, 1920), numbers one and two, 1924, Vol. 15, (January and April, 1924); number one, Vol. 16, (January, 1925) of this magazine are "out of print." Any member of the Society who has these issues for which he has no further use, will confer a favor by returning them to the Society.

The Three Witnesses

(*Reprint from Historical Record*)

(*Contined from Vol. 19, page 178*)

MARTIN HARRIS

Was born May 18, 1783, in East town, Saratoga Co., New York, and moved with his father's family in his ninth year to the town of Palmyra, Wayne Co. In the fall of 1827 he made the acquaintance of the Prophet Joseph Smith, who at that time was severely persecuted by his enemies, he having received from the angel Moroni the holy plates, from which the Book of Mormon afterwards was translated. Martin Harris made Joseph a present of fifty dollars, which enabled the latter to remove from Manchester, N. Y., to Pennsylvania.

In February, 1828, Martin Harris visited Joseph Smith at his temporary home in Harmony, Penn. The latter had copied some of the ancient characters from the plates and translated them, which he gave to Martin Harris, who made a visit to New York City and showed the characters with their translation to the celebrated Prof. Anthon, skilled in ancient and modern languages. The learned professor, after examination, spoke favorably of the characters and of the translation and proffered his assistance; but on learning from Mr. Harris that the book was given to Joseph Smith by an angel and that a part of the book was sealed, etc., he sarcastically remarked that 'he could not read a sealed book,' and then demanded a certificate, which he had given to Mr. Harris, testifying to the correctness of the translation. After getting it back he tore it to pieces. Mr. Harris then went to Dr. Mitchell, another man of learning, who sanctioned what Professor Anthon had said respecting both the characters and the translation.

Martin Harris having returned from his tour to New York City and reported the incidents of this journey to the Prophet, went home to Palmyra, arranged his affairs and returned again to Joseph in Pennsylvania about the 12th of April, 1828. Immediately after his arrival he commenced to write for the Prophet, thus becoming his first scribe. Joseph translated from the plates and Martin Harris wrote after his dictation, which work they continued until the 14th of June following, by which time 116 pages of manuscript were written on foolscap paper. The Prophet writes:

"Some time after Mr. Harris had begun to write for me, he began to tease me to give him liberty to carry the writings

home and show them; and desired that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was, that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than he had been directed. He did so. He bound himself as I required of him, took the writings, and went his way.

"Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day."

For these doings, Martin Harris was severely censured and called a "wicked man" in a revelation given through the Prophet shortly afterwards (Doc. & Cov., Sec. 3); and the Lord would not permit Joseph Smith to translate that part of the record again, because of the cunning and evil designs of wicked men. (Doc. & Cov., Sec. 10).

After the Prophet's removal to Fayette in the summer of 1829, Martin Harris again visited him and was permitted to be one of the Three Witnesses. Subsequently he furnished $3,000 towards the expenses of printing the first edition of the book.

He was baptized shortly after the organization of the Church, and in June, 1831, was called by revelation to accompany the Prophet Joseph and other Elders to Missouri. (Doc. & Cov., Sec. 52.) He started on this journey on the 19th of June, and when Jackson County, Mo., two months later, was designated by the mouth of the Lord as a gathering place for the Saints—as the land upon which the new Jerusalem should be built, and where a full consecration of all properties should be required and the holy United Order of God established—Martin Harris was the first one called of God by name to set an example before the Church in laying his money before the Bishop. (Doc. & Cov., Sec. 58, Verse 35.)

He was a member of the first High Council of the Church, which was organized in Kirtland, Ohio, Feb. 17, 1834, and in 1835 he assisted in electing, ordaining and instructing the

twelve Elders, who were called to constitute the first quorum of Twelve Apostles in this dispensation.

As long as the Saints remained in Kirtland, he continued active and assisted in the public labors of the Church, but when the Saints vacated that place and removed to Missouri Martin Harris remained in Ohio. This gave rise to many conjectures that he had apostatized. But notwithstanding his long absence from the head-quarters of the Church, he never faltered nor swerved in the least degree from the great testimony given in the Book of Mormon. It is true that he went to England in 1846, while under the influence of the apostate James J. Strang, ostensibly for the purpose of opposing the Elders laboring there, but he returned to America without doing any harm to anybody, except, perhaps, to himself. (Mill. Star, Vol. 8, Pages 124 and 128.)

After residing for many years in Kirtland, Ohio, he finally migrated to Utah, arriving in Salt Lake City Aug. 30, 1870, in care of Elder Edward Stevenson. He located in Smithfield, Cache Co., and later in Clarkston, where he died July 10, 1875, being nearly ninety-three years of age.

A few hours before his death, when prostrated with great weakness, Bishop Simon Smith came into his room. Martin Harris stretched forth his hands to salute him and said "Bishop, I am going." The Bishop told him that he had something of importance to tell him in relation to the Book of Mormon, which was to be published in the Spanish Language, by the request of Indians in Central America. Upon hearing this, Martin Harris brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him.

His son Martin Harris, jun., in a letter addressed to Pres. Geo. A. Smith and dated Clarkston, July 9, 1875, says:

"He (Martin Harris) was taken sick a week ago yesterday, with some kind of a stroke, or life became so weak and exhausted, that he has no use of his limbs. He cannot move, only by our aid. He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony; if he felt dull and weary at times, and some one would come in and open up a conversation and give him an opportunity of talking, he would immediately revive and feel like a young man for a little while. We begin to think that he has borne his last testimony. The last audible words he has spoken were something about the Three Witnesses of the Book of Mormon, but we could not understand what it was."

At his funeral every respect that could be paid to him was

manifested by the people. In dressing him, a Book of Mormon was put in his right hand and the book of Doctrine and Covenants in his left hand. On the head board of his grave was placed his name, date and place of his birth and death, with the words, "One of the Witnesses of the Book of Mormon;" also their testimony.

Our Magazine, Past and Future

With this October issue the Utah Genealogical and Historical Magazine completes its twentieth year. The subject index for twenty volumes in this number tells the best story of its contribution.

In those years it has advanced to an important place among magazines devoted to genealogy and family history; and it is found in all genealogical libraries of consequence; it is sought after from all sections of our nation by experts who recognize the worth of its pedigrees; and it has become an indispensable part of the equipment of every live up-to-date stake and ward genealogical worker.

Our policy is to publish only a sufficient number of the Magazines to supply those on our subscription list. Delayed subscriptions may reach us too late. A drive for renewals and new subscribers should be made between October 1st and December 1st. See that each stake and ward organization for obtaining subscriptions is made efficient. Then on October 1st set it in motion. Make such a vigorous campaign that the desired objective—every officer a subscriber—will be secured in that period for the entire year.

Volume XXI promises to be the best yet. Some surprising and inspiring discoveries have been made of ancestors of the Presidents of our Church. Choice doctrinal instructions will be given. Official announcements and lesson helps will be featured. In each issue will appear a Quarterly Report of the accomplishments of each stake. Choice selections of western pioneer history and family genealogies are now waiting their turn.

With the New Year the Magazine attains its majority! Join with us to make this the banner year of its history.

RECORD OF THE DEAD

Who were Buried in the Cemetery at Salt Lake City, Utah, During its First Years. (Continued from Vol. XIX, page 192.)

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Christianson, Ann Maria	W. of Christian	June 1, 1784	Denmark	Feb. 28, 1858
Hawkins, Leo				
Peterson, Charsty	D. of Ole and Banyta	Oct. 5, 1854	Valby, Sweden	Apr. 6, 1858
Hague, Samuel	S. of James and Ann			
Walker, Nephi Moroni	S. of David and Matilda	Feb. 13, 1858	Salt Lake City	Apr. 23, 1858
Bernish, Samuel B.	S. of John M. and Eliz.	Mar. 19, 1856	Salt Lake City	Apr. 18, 1858
Skelding, Mary Jane	D. of Daniel and Lucy Rachel	July 28, 1856	Salt Lake City	May 4, 1858
Young, Joseph	S. of Jos. and Jane A. Bicknell	Feb. 5, 1836	Kirtland, Ohio	May 6, 1858
Christianson, Laura Pauline	D. of Niel Lars and Hansino	Nov. 13, 1851	Copenhagen, Denmark	July 7, 1858
Gibson, Elizabeth	W. of William	Sept. 12, 1840	Waterford, Oakland, Mich.	July 9, 1858
Coulam, Charles	S. of John and Sarah	Oct. 23, 1835	Lincolnshire, England	July 14, 1858
Taft	W. of Seth Taft			
Ivins, Hill Israel	S. of Israel and Julia Hill	Dec. 22, 1857	Salt Lake City	Aug. 13, 1858
Pierce, Harvey Eli	S. of Robert	July 29, 1827	Chester, Pa.	Aug. 12, 1858
Hawkins, M. M.	S. of John B. and Sarah	Aug. 15, 1858	Salt Lake City	Aug. 16, 1858
Pettegrew, W. W.	S. of Phineas and Salene	July 10, 1851	Salt Lake City	Aug. 12, 1853
Pettegrew, Mary Caroline	D. of David and Caroline	July 13, 1858	Salt Lake City	Feb. 27, 1858
Pettegrew, Caroline Keziah	D. of David and Elizabeth	Mar. 29, 1827	Dearborn, Indiana	Feb. 27, 1854
Pettegrew, Elizabeth	W. of David, and d of Nathan and Priscilla	Aug. 30, 1790	Chester Co., Carolina	July 16, 1858
Atherton, John	Unknown	.....	From England	Oct., 1853
Jarvis, John	Unknown	.....	From England	Aprli 6, 1854
Gaddice, Mrs.	W. of Robert	.....	From Scotland	Oct. 6, 1854
Gaddice, Robert	.....	.....	From Scotland	May, 1857

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Guiscard, Jeremiah	.....	.....	Soham, Cambs., Eng.	Sept. 29, 1855
Hillhouse, William	.....	.....	.....	June, 1857
Bracken, Matilda	.....	.....	.....	May 10, 1855
Burnett, Martha	W. of G. P. Burnett	.....	.....	Sept. 2, 1857
Davidson, Andrew	S. of Thos. and Ann	Feb. 1, 1858	Salt Lake City	Aug, 18, 1858
Bird, Sarah Middlemas	D. of James and Ann	July 31, 1858	Salt Lake City	Aug. 20, 1858
Barlow, William Henry	S. of Oswald and Mary Jane	.....	Salt Lake City	Aug. 20, 1858
Beach, ...	.....	.....	.....	.....
Felt, Britta Lezia	W. of John Felt	Nov. 17, 1822	Churky Valley, Sweden	Aug. 22, 1858
Wheelright, Catherine Eliza	D. of Matthew and Mary Ann	.....	Ogden, Weber Co., Utah	Aug. 21, 1858
Willey, Syril Willard	S. of Jeremiah and Samanthy	June 10, 1857	.....	Aug. 23, 1858
Hammer, Hans William	S. of Hans and Julian Marie Ries	Feb. 28, 1856	Salt Lake City	Aug. 27, 1858
Blackman, Frank	.....	.....	.....	Sept. 1, 1858
Needham, George Alma	S. of John and Sarah Ann	Sept. 8, 1857	.....	Sept. 3, 1858
Lane, Mary W.	D. of Sam'l and Elizth Walters.	Mar. 28, ...	Worcestershire, Eng.	June 23, 1855
Otterson, Maria	D. of Yens and Ann	Dec. 18, 1857	F. Laramie, U. S.	Sept. 9, 1858
Rucker, Oliver H.	.....	.....	.....	Sept. 9, 1858
Eddings, Rebecca M.	D. of John and Alice	July 24, 1857	Salt Lake City	Sept. 13, 1858
Parry, Brigham	S. of Caleb	.....	.....	Sept. 15, 1858
Beck, Andrew	S. of Andrew and Cecelia	Dec. 1, 1857	Salt Lake City	Sept. 13, 1858
Wright, Anson Turner	S. of Anson and Hannah	Feb. 9, 1858	Salt Lake City	Sept. 19, 1858
Winder, ...	.....	.....	.....	.....
James, James Alma	S. of James and Mary	July 19, 1857	Salt Lake City	Sept. 29, 1858
Theobald, Martha	D. of Wm. and Martha	Jan. 20, 1853	.....	Jan. 9, 1858